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Using Mindfulness to Explore Worldview Perspective and Enhance Intercultural
Development

Rebecca J. Heselmeyer

A dissertation submitted to the Graduate Faculty of

JAMES MADISON UNIVERSITY

In

Partial Fulfillment of the Requirements

for the degree of

Doctor of Philosophy

Graduate Psychology

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Dedication

This dissertation is dedicated to all people, stories, and perspectives; that are what they are in each moment and as they evolve and become, through time.

Acknowledgments

I offer my immense gratitude to my parents, Robert and Melba Heselmeyer, for 34 years of unwavering love, support, guidance, and generosity. I am also deeply grateful for my partner, Patrick Chase Milner, who has offered daily support, encouragement, and loving kindness.

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Abstract

Multicultural counseling competence is an important part of counselor preparation and continued education. Demographic projections for the United States indicate that the population will continue to grow in diversity in the coming decades, reinforcing the need for counselors to be well trained in multicultural counseling. Research on existing approaches to multicultural counseling training (MCT), meanwhile, has identified effective strategies as well as areas needing refinement. Quality MCT needs to challenge learners to explore their racial identity, confront biases, and reflect on intersections of identities within a greater socio-cultural context, all through a safe environment designed to meet a variety of developmental learning needs. This is no short order. The curious, open, nonjudgmental stance that is used in mindfulness practices is well suited for the demands of MCT. Mindfulness strategies and practices have been widely and successfully applied to clinical interventions. Mindfulness research is also emerging in counselor supervision and education. Prior to this study, mindfulness strategies had not yet been applied to MCT. This phenomenological study explored the lived experiences of participants who attended a one-day workshop in “Mindful Multiculturalism,” and their related personal and professional experiences pertaining to multiculturalism and diversity. Study participants included six licensed mental health providers and one counseling student. Semi-structured interviews were used to gather data, and transcripts of the interviews were analyzed using inductive qualitative coding. Eighteen themes were identified and are presented in the report. Study findings offer support for key MCT principles, as well as important implications for future MCT. A main implication is for the use of mindfulness strategies in MCT, a mindful approach as a multicultural

counseling skill, and a call for continued research into mindfulness applications in multicultural counseling training.

CHAPTER I

Introduction

The population of the United States has become dramatically more diverse, and trends point to the continuation of an increasingly varied racial, ethnic, and cultural populace in the coming decades. Since the boom of multiculturalism research in the 1980s, the counseling field has made significant changes in attentiveness to and integration of multicultural competency in teaching, supervision, and clinical practice. There remains a need for continued advancement in understanding and responding to the needs of a diverse society, both within counseling professionals and the clinical populations served. Indeed, as the cultural milieu evolves, so must our efforts to reexamine our conceptualization of multicultural competency and to continue our progress in integrating it into counselor education, professional development, and practice.

Meanwhile, there is a growing body of research in counseling and related mental health fields in support of the use of mindfulness interventions. Research correlates mindfulness practice with several desirable physiological and psychological responses, including selective and executive attention, improved unfocused sustained attention abilities, enhanced working memory capacity, and some executive functions (Chiesa, Calati, & Serretti, 2011), as well as improved affect regulation (Farb et al., 2010), psychological flexibility (Sears, Tirsch, & Denton, 2011), generally lower emotional reactivity, reduction in automatic negative thoughts, and increased ability to release negative thoughts (Brown-Iannuzzi, Adair, Payne, Richman, & Fredrickson, 2014).

Applying mindfulness strategies to encountering difference offers an innovative means to increased awareness of thoughts, feelings, and attitudes that have been socially constructed and exist in one's worldview as possible obstacles to deepening one's understanding and experience of diversity. This report provides background information on the topics of multicultural counselor competency, multicultural counselor training, and mindfulness. It also describes how these topics are merged in a workshop experience that uses reflective awareness to explore intercultural development and worldview perspective. This workshop was used as a platform for a phenomenological study that explored counselors' experiences related to multicultural encounters, learning, and identity development. The significance of this study is that it addresses a new approach to learning about intercultural development and worldview perspective, which is applicable to counselor education, supervision, and practice.

Background

The United States (U.S.) population continues to become more racially and ethnically diverse (Shrestha & Heisler, 2011). Immigration is a significant contributor to the size, age, and diversity of U.S. citizens. In addition, rates of aging, fertility, and mortality of major ethnic groups add to the growing and changing minority population in the U.S. One report indicated that in 2000, 81% of the U.S. identified as White and projected that percentage to fall to 74% by 2050 (Shrestha & Heisler, 2011). A different report projected a decrease in the population of Whites from 67% in 2005 to 47% in 2050 (Passel & Cohn, 2008). Differences in these data may be attributable to how persons of Hispanic origin identify as compared to how it is classified by the U.S. Census Bureau. According to the U.S. Census Bureau, race and Hispanic origin are distinct concepts;

however 48% of Hispanics reported race as White alone whereas 42% reported belonging to “some other race” (Shrestha & Heisler, 2011). The Pew Hispanic Center, however, claimed to use “well established demographic methods and models” for their population projections (Passel & Cohn, 2008, p. 3).

Meanwhile, the U.S. will see dramatic increases in the self-identified Asian, American Indian, Alaska Native, Native Hawaiian and other Pacific Islanders, and individuals who identify with two or more races. The combined projected population increase for these groups is over 440%, approximately 39.5 million people (Shrestha & Heisler, 2011). The foreign-born population will also see an increase with an estimated 19% of Americans, or about one in five, will be immigrants by 2050 (Passel & Cohn, 2008).

The largest minority in the U.S. is Latino. Census data from 2009 indicated that about 15.1% of the U.S. population, which is about 45 million people, identified as Hispanic or Latino. This Census Bureau category includes Cubans, Mexicans, Puerto Ricans, South or Central Americans, and “other Spanish culture or origin *regardless of race*” (Shrestha & Heisler, 2011, p. 21). If these trends continue, there is a projected increase of steady growth in the Hispanic population, reaching about 30% in 2050 (Passel & Cohn, 2008; Shrestha & Heisler, 2011). This approximates a change from one in seven persons in 2000 to one in three persons by 2050.

As previously stated, shifts in population diversity are a result of both domestic and immigration contributors. Currently in the U.S. the proportion of foreign-born residents is at an all-time high in the nation’s history. The 38 million foreign-born residents can be generally divided into thirds: naturalized citizens, legal permanent

residents, and unauthorized residents (Shrestha & Heisler, 2011). Immigrants and their U.S.-born children and grandchildren have accounted for much of the population growth in recent decades, while there was a sharp drop and then leveling off of children born to U.S.-born women (Passel & Cohn, 2008). These multi-generational and multi-national layers of change speak to a wide-ranging blending of cultures occurring within the United States.

Further, global social connectedness—our interactions, communications, and relationships with others from different cultures and parts of the world—has soared in the past few decades. Improvements in transportation, mobile telephone technology, and increasing access to the Internet, which opens up several pathways for online communication, all contribute to the profound interdependence of our world economy. People from farther apart are drawn ever closer together in new ways, bringing new challenges and opportunities. One fascinating example is a brief news clip by National Public Radio that aired August 2013 about the small African lake island of Idjwi, where Internet access became available just the previous month. In the audio news clip, the reporter spoke with a native Idjwi physician who split his time between the island and New York City. He was now able to consult with colleagues in Idjwi via Skype while in New York. The physician and interviewer highlighted positive and potential negative impacts of the new connectedness. The physician mentioned that the Internet provider is in Israel, so any necessary fixes will be handled from Israel. The interviewer concluded, “Boy, what an age we’re living in.”

With growing attention to cultural collisions, intersections, and blends, the need for multicultural awareness, sensitivity, and skills has reached a critical level in many

professions. The counseling field is no exception. Multicultural counseling appeared in the counseling literature as early as the 1950s (Mallott, 2010), blossomed in the 1980s following the development of the multicultural counseling competence model (Chao, Wei, Good, & Flores, 2011), and by the early 1990s was heralded as the fourth force in counseling (Smith, Ng, Brinson, & Mityagin, 2008). D'Andrea and Heckman (2008) claimed the multicultural counseling movement had taken "center stage" in the counseling profession and they issued a call to action for effective mentorship of future counselors.

In addition to cross-cultural connections, wireless Internet provides access to constant digital information and stimulation. Numerous digital devices are designed to display multiple screens and execute multiple functions at once. Electronic mail, digital chat rooms, and instant messaging have provided drastically changed means for interpersonal communication, notably increased speed and immediate access to others. Apple Inc. offers over one million "apps" in its online store. A series of recent studies examined the wandering mind and concluded that "the untutored mind does not like to be alone with itself" (Wilson et al., 2014, p. 77). During these studies, a variety of participants in different research settings were asked to engage in a "thinking period" ranging from six to 15 minutes. In each of the 11 studies, participants typically did not enjoy time alone, thinking, with no distractions. The series culminated in a study during which participants, who previously indicated that they would rather pay five dollars than be given a small electrical shock, ended up self-administering shocks rather than sit for 15 minutes with nothing else but their thoughts.

With so many outlets, inlets, and distractions, it is perhaps not surprising that another current and well-known topic in mental health is mindfulness (Chiesa & Malinowski, 2011; Doesum, Lange, & Lange, 2013). Sears, Tirch, and Denton (2011) observed that in modern society, our minds are always working, even in our sleep. Even when walking or driving with the intent to “clear their minds,” people are “likely to be spinning many fantasies, memories, and worries” (p. 20). Mindfulness aims to reframe our focus away from distractions that disconnect us from our direct experience and toward a gentle, increased engagement with the self-experience. Not only does mindfulness practice change our relationship with our thoughts and allow us to become more present in relationships, regular mindfulness meditation may result in changes in brain activity and long-term structural changes in the brain (Sears et al., 2011). Both pursuits of mindfulness and multiculturalism offer enriched experiences in counseling and counselor education. The purpose of this project is to integrate these two concepts in order to provide an innovative conceptual framework that uses mindfulness techniques to enhance intercultural sensitivity and generate potential for greater multicultural competence.

A Call to Competency

As noted, multicultural counseling competence continues to be a central focus in counselor education. The *ACA Code of Ethics* of the American Counseling Association (ACA, 2014) has multicultural competence interwoven throughout its standards with Standard F.7.c specifying that material related to multiculturalism and diversity be infused into all courses. The Council for Accreditation of Counseling and Related Educational Programs (CACREP) *Standards* (2009) similarly requires counseling

programs to “reflect current knowledge and projected needs concerning counseling practice in a multicultural and pluralistic society” (p. 9) and include “specific experiential learning activities designed to foster students’ understanding of self and culturally diverse clients” (p. 11). Additionally, the American School Counselor Association, National Board for Certified Counselors, and American Mental Health Counselors Associations all mandate cultural competence in their ethical codes. Such widespread inclusion of multicultural competence in practicing standards speaks to the consensus that it is “a necessary precursor to general competence for counselors” (Hays, 2008, p. 95).

A deficit in comprehensive and effective multicultural counseling training remains, as evidenced by self-reports of clients who were also members of an oppressed group (Pernell-Arnold, Finley, Sands, Bourjolly, & Stanhope, 2012), continued lack of focused training on racial and cultural awareness (Buckley & Foldy, 2010), and the slow rate at which non-racial “isms” (i.e. classism, ableism, heterosexism) and their intersections with race are being incorporated into counseling classrooms (Smith, Foley, & Chaney, 2008). The depth, or perhaps height, of this deficit is reflected in results of a study by Constantine, Smith, Redington, and Owens (2008), which described microaggressions perceived by Black counseling and counseling psychology faculty to have been perpetrated by their fellow faculty members. This research calls attention to the need for persistent pursuit of teaching multicultural awareness and competence, and the parallel need for counselor educators to commit to ongoing learning and critical self-awareness. Further, Furr and Carroll (2003) cited a study where graduate students identified interactions with faculty as the most meaningful aspect of their counseling program, which makes it all the more important for faculty members to demonstrate the

attributes crucial to an effective therapeutic relationship. Teaching multicultural competence in the classroom, while unwittingly perpetuating microaggressions, results in the unfortunate consequence of modeling multicultural incompetence.

Mindful Multiculturalism

Heselmeyer and Czyszczon (2011) applied mindfulness to multicultural counseling training in a workshop aimed at expanding participants' awareness and promoting their intercultural development. The workshop has been presented in modified formats and under several similar titles. The full title of the workshop format pertinent to the present study, henceforth referred to as "MM," is *Mindful Multiculturalism: Reflective Exploration of Intercultural Development*.

The workshop includes didactic and experiential learning about mindfulness, a review of the developmental model of intercultural sensitivity and the participants' Intercultural Development Inventory scores, and culminates in a unique experiential activity that uses mindfulness strategies when encountering multiculturally different stimuli. The design of the MM workshop targets key multicultural counseling training strategies, including the creation of a safe learning environment, the use of experiential learning, evoking and engaging multiple levels of experience, incorporating intersectionality, and using a developmentally based approach. Applying mindfulness to the exploration of worldview perspective and toward intercultural development may offer a unique and powerful addition to multicultural counseling training approaches. A thorough review of the supportive literature is provided in Chapter II of this report, and a detailed description of the MM workshop is provided in the Workshop Guide (Appendix A).

Introduction to the Study

Issues pertaining to multiculturalism have always been an important aspect of the counseling relationship, whether or not they were acknowledged by the dominant White culture. In the past thirty years, the field of counseling has made great strides towards integrating the language and significance of multiculturalism into the literature, classrooms, and clinical encounters. As described earlier in this chapter, there are still critical deficits that need to be addressed. Chapter III includes a review of the gaps in the current literature pertaining to multicultural counseling training. Researchers are mining an area that is full of important insights and revelations, and is overdue for recognition, scrutiny, and appreciation. Just as the population continues to transform, so must our efforts to reevaluate how we approach, conceptualize, and integrate multiculturalism into counselor learning, practice, and identity. Traditional counseling approaches may not fit with the changing views and values of the evolving population (Fuchs, Lee, Roemer, & Orsillo, 2013).

The MM workshop offers a new approach to multicultural counseling training that blends mindfulness strategies, a developmental theory based inventory, and experiential learning activities. Although the MM workshop has been presented in full and modified formats, there is no research on the impact, usefulness, learning process, and learning outcomes of this approach. Therefore, the proposed study aims to focus on licensed mental health clinicians' experiences in a one-day workshop that uses mindfulness to explore each individual's intercultural worldview and promote intercultural development. The purpose of the research is to explore the participants' personal growth and professional learning experiences in the MM workshop, providing initial data on the impact, learning process, and learning outcomes of MM with practicing

mental health providers. The primary objectives of this phenomenological research study are to gain insight into the participants' lived experiences during the workshop, past multicultural counselor trainings, personal lives, and future visions of themselves as counselors in a diverse society. These objectives are presented in greater detail in Chapter III of this report.

Significance of the Study

This study offers a new approach to learning and teaching intercultural perspective. In particular, this study responds to several gaps in the literature, which will be discussed in greater detail in Chapter II. This research gleaned important insights into using a mindful approach to learning about worldview perspective and intercultural development. The techniques developed in this study have the potential to serve future counselors, counseling students, and counselor educators in a variety of professional, educational, and personal settings. In addition, this study introduces a new approach to learning and teaching MCT, enhancing MCC, and deepening intercultural perspectives. Comparison information on this workshop versus other experiences in MCT illuminates insights about MCT in general and MM in particular.

Limitations

Typical of qualitative research, the small sample drawn from a particular region is not representative of the larger population of all mental health professionals and it limits the generalizability of the findings. As the primary researcher, interviewer, and the co-creator and co-presenter of the workshop that all participants attended prior to the study, I am involved in multiple levels of the study. The potential threat of my positioning in this study should be considered a limitation from the outset. However, some argue that the

inclusion of difference, the deep investigation of limited encounters, and the inclusion (rather than elimination) of complexity and nuance are some of the reasons that make qualitative research a gold standard approach (Merriam, 2009). A detailed discussion of the study limitations, one delimitation, and data integrity can be found in Chapter III of this report.

Definition of Terms

Cognitive complexity refers to the ability to differentiate and categorize perceptions of events, thereby distinguishing experiences in a more precise manner (Bennett, 2004).

Intercultural sensitivity, intercultural worldview, and intercultural competence: Intercultural sensitivity occurs “as categories for cultural difference become more complex and sophisticated” (Bennett, 2004, p. 73). The ability to take a different cultural perspective and experience “others” as equally complex beings enhances intercultural communication, and vice versa. A person with an intercultural worldview has the ability to shift cultural perspectives with reasonable accuracy. Combined, these abilities generate the potential for greater intercultural competence (Bennett, 2004).

Mindfulness: Jon Kabat-Zinn (2003) provided what is considered the first modern definition of mindfulness: “the awareness that emerges through paying attention on purpose, in the present moment, and nonjudgmentally to the unfolding of experience moment by moment” (p. 145).

Mindful Multiculturalism is the title of the workshop created by Heselmeyer and Czyszczon (2011) that uses mindfulness as a tool for learning and growth in intercultural

development and worldview perspective. This workshop is described in detail in Chapter III, and will be referred to throughout this report as “MM.”

Multiculturalism and Diversity: In the strictest sense, multiculturalism has historically been limited to focusing on race, ethnicity, and culture, specifically with regard to racial and ethnic minority groups (Smith et al., 2008). Diversity includes a wider range of issues, including socio-economic status, age, ability/disability, health status, spirituality and religion, vulnerability (Smith et al., 2008), sexual orientation, and gender identity. Some articles use a broader conceptualization of culture (Fuertes, Bartolomeo, & Nichols, 2001) that includes all characteristics just listed under the terms multiculturalism and diversity. For the purpose of this research study, specifically when referencing the Mindful Multiculturalism workshop, the broadest definition of multiculturalism is adopted.

Multicultural counseling is understood as a counseling practice between or among individuals from different backgrounds (Delsignore et al., 2010; Middleton, Ergüner-Tekinalp, Williams, Stadler, & Dow, 2011). This circumstance includes differences based on race, culture, ethnicity, gender identity, sexual orientation, ability, spirituality and religion, and national origin. Delsignore et al. (2010) defined multiculturalism in the clinical setting “as the existence of a prevailing and vitalizing environment originating from effective intra- and intercultural exchanges” (p. 354). This definition embodies a sense of mutual respect, value, and learning that creates dynamic and productive exchanges.

Multicultural counseling competency (MCC) includes attitudes/beliefs, knowledge, skills and relationships. See Chapter II for a complete discussion of what

constitutes MCC. There is agreement in the literature that counselors with a more advanced racial identity development also have increased multicultural counseling competence (Chao, 2012; Delsignore et al., 2010; Middleton et al., 2011; Smith, Constantine, Dunn, Dinehart, & Montoya, 2006).

Racial identity “reflects the extent to which identification with one’s own racial group influences thinking, perceptions, emotions, and behaviors toward persons from other groups (Delsignore et al., 2010, p. 352).

Racial identity development is a developmental theory whereby a person moves from a nonracial/ethnic self with unawareness of racial/ethnic difference toward a racial/ethnic identification and awareness of racial/ethnic difference (Chao, 2012).

Organization of Report

This report is organized into five chapters. Chapter I includes an introduction to the topic, background of the study, brief description of the Mindful Multiculturalism workshop, introduction to the study, limitations of the study, and definitions of terms. Chapter II presents an overview of the pertinent literature, including multicultural counseling competence, multicultural counselor training, mindfulness, a synthesis of research in support of the mindful approach to multicultural learning, and gaps in the literature. Chapter III focuses on the methodology of the present study. It presents the problem statement, purpose of the study, description of and rationale for phenomenological inquiry, data collection and analysis, limitations, and data integrity. Chapter IV presents the participant characteristics and findings of the study. The presentation of the themes is organized by the research questions and substantive quotes

are used to exemplify the findings. Chapter V provides a discussion of the findings, study implications, additional considerations, and recommendations.

CHAPTER II

Review of the Literature

The following review covers multicultural counselor competence, multicultural counselor training, mindfulness, supporting research for the underlying principles of the Mindful Multiculturalism workshop, and identifies gaps in the current literature. The chapter begins with a discussion of multicultural counselor competence and racial identity development models. Next is a review of the developmental model of intercultural sensitivity and the intercultural development inventory. Multicultural counseling training and specific teaching approaches are described. The mindfulness literature is reviewed, including applications of mindfulness in counselor practice, supervision, and education. Finally, the chapter concludes with a synthesis of these topics to provide a foundation for the Mindful Multiculturalism workshop and an overview of gaps in the literature pertinent to the present study.

Multicultural Counseling Competence

Multicultural counseling competencies were independently developed as part of a social justice movement aimed at increasing the significance of and attention to diverse populations within mental health practice, research, and training (Constantine, Hage, Kindaichi, & Bryant, 2007). The first version of the competencies was published in the early 1980s, and over the next twenty years underwent several revisions and additions. There was a rapid evolution of the multicultural counseling literature during this time. By 2001, six divisions of the American Counseling Association (ACA) had adopted the competencies as guidelines for counselor training, practice, and research (Fuertes, Bartolomeo, & Nichols, 2001). The current *ACA Code of Ethics* (2014) has multicultural

competence interwoven through its standards. ACA (2014) defined multicultural/diversity competence as “counselors’ cultural and diversity awareness and knowledge about self and others, and how this awareness and knowledge are applied effectively in practice with clients and client groups” (p. 20). Multicultural/diversity counseling was defined as “counseling that recognizes diversity and embraces approaches that support the worth, dignity, potential, and uniqueness of individuals within their historical, cultural, economic, political, and psychosocial contexts” (ACA, 2014, p. 20).

Sue (2001) presented a theoretical framework for multicultural counseling competence (MCC) that is the dominate conceptualization in counseling and in related fields (Chao, 2012). Sue’s model is comprised of three dimensions: components of cultural competence, foci of cultural competence, and race- and culture-specific attributes. Race- and culture-specific attributes are the complex aspects of personal identity that, when a counselor acknowledges and understands these dynamics, honors the multidimensional identities of clients. A holistic approach to understanding personal identity, which Sue (2001) proposed, “demands that we recognize all three levels: individual (uniqueness—like no others), group (shared cultural values and beliefs with reference groups), and universal (common features of being human)” (p. 794). This encompasses how a client experiences one’s self in the world, the client’s ethnic and cultural perspective, and how it may impact the therapeutic encounter.

The four foci of cultural competence are the individual, professional, organizational, and societal (Sue, 2001). This expands the focus of multicultural competence from the micro (individual) level to encompass macro (organizational, societal) level analysis. It is important for counselors to recognize the systemic forces

that affect clients and the contextual factors (for example, organizational policies) within which the counseling encounter occurs. Embedded in this dimension of MCC is a call for counselors as advocates, to effect change in multiple levels of society for the well-being of all people (Sue, 2001).

The components of cultural competence are awareness of attitudes and beliefs, knowledge, and skills. Attitudes and beliefs refer to the ability of the counselor to examine personal biases and stereotypes, and to understand how these preconceptions may impact counseling services they provide (Delsignore et al., 2010). Counselors' understanding of their worldview, the historical context, current sociopolitical factors that impact clients, and specific culture-based facts are included in MCC-related knowledge. Skills are approaches, techniques, and interventions known to be appropriate for working with specific groups. Relationships are included under a lesser known and studied fourth aspect of this dimension (Delsignore et al., 2010; Middleton, Ergüner-Tekinalp, Williams, Stadler, & Dow, 2011). Relationships refer to how the counselor interacts with minority clients, including comfort level, worldview, and trustworthiness.

Delsignore et al. (2010) proposed the Persona(al)-As-Profession(al) (P-A-P) Transtheoretical Framework, the primary underlying premise of which is that “aspects of one’s person(al) attributes and identity are not mutually exclusive from one’s profession(al) perspective or identity as a mental health practitioner” (p. 353). This framework includes four domains: personal aspects (demographics), White racial identity development status, MCC, and interpersonal schemata (critical incidents). These domains are considered within a socio-historical context. It is hypothesized that these domains “contribute to a mental health practitioner’s capacity to support an environment

of multiculturalism in his or her personal identity and professional role” (Delsignore et al., 2010, p. 353). Critical incidents are identified as events needing examination. Critical incidents can serve as indicators for developmental shifts with respect to perspectives on multicultural issues, yet it is unknown what types of episodes catalyze such influence. Delsignore et al. found that White mental health practitioners reported informal (i.e. personal) experiences to be of primary influence on their multicultural attitudes and beliefs. Although White mental health practitioners demonstrated some awareness of their own biases and values, they had limited ability to discern the limits of their expertise and MCC. Delsignore et al. highlighted the need for training opportunities that maximize both formal (professional) and informal (personal) learning experiences. In addition, the onus is on the practitioner to seek out experiences “that positively and meaningfully influence their attitudes and beliefs about culturally diverse individuals” (p. 360).

MCC is an ongoing process, rather than a stationary goal. Instead of a specific therapeutic technique, it is an evolving approach to counseling that is fully integrated into each therapeutic encounter (Fuchs, Lee, Roemer, & Orsillo, 2013). MCC requires counselors to persist in their endeavors to understand themselves as racial beings and to maintain proactive efforts toward developing a nonracist identity (Delsignore et al., 2010). Consulting, engaging in training, seeking information, and offering ethical referrals for clients when appropriate are all strivings toward a nonracist identity (Delsignore et al., 2010). What defines MCC also continues to evolve with the counseling field. Increased attention to the advocacy role of counselors shines a spotlight on the need for counselors to be aware of privilege and oppression, be willing and able to talk about power imbalances with clients, and be prepared for social justice advocacy. Hays (2008)

concluded that due to this evolution in the field, “awareness of privilege and oppression is an essential component of MCC that needs to be addressed” (Hays, 2008, p. 98).

Racial identity development. There is agreement in the literature that a more sophisticated racial and ethnic identity is linked to increased multicultural counseling competence (Chao, 2012; Delsignore et al., 2010; Middleton et al., 2011; Smith, Constantine, Dunn, Dinehart, & Montoya, 2006). Research has broadened the link between advanced racial and ethnic identity and MCC to include additional forms of diversity. Studies by Chao (2012) and Chao and Nath (2012) support the correlation between stronger ethnic identity and stronger gender role attitudes with increased MCC. Sciarra and Gushue (2003) found that more complex racial identity statuses are associated with more flexible and integrated forms of religious orientation. Similarly, a study by Sciarra, Chang, McLean, and Wong (2005) demonstrated that more developed White racial identity statuses correlated positively with attitudes about people with disabilities. Sciarra et al. questioned the notion of racism as a confined attitude, suggesting instead that “the constructs of dominant and nondominant culture may be relevant to understanding the dynamics of oppressor and oppressed across domains” (p. 239). Due to the significance of racial identity development in multicultural counselor competence, and the focus of the present study on White mental health providers, White racial identity models will be presented below.

White racial identity attitude theory. The primary conceptualization of racial identity development (RID), including in each of the aforementioned studies, is the White racial identity attitude theory (WRIAT) model developed by Janet Helms. In the 1980s, Helms presented a cognitive model of White racial identity development that outlined six

stages. Using suggestive findings in the literature, Helms “speculated how each stage of racial consciousness might produce behavioral predispositions that affect counseling outcomes in both White counseling dyads and Black-White dyads” (Leach, Behrens, & LeFleur, 2002, p. 67). Other researchers soon followed suit, presenting a variety of conceptual models, none of which are as widely seen in the literature as Helms’s model. Her 1990 publication of *Black and White Racial Identity: Theory, Research, and Practice* secured the status of the leading theory of White racial identity. Her work has also undergone the most empirical scrutiny in the counseling literature (Delsignore et al., 2010). In 1995, Helms updated racial identity theory to include developmental processes for people of color in addition to White people, and reconceptualized the stages as statuses during which certain information processing strategies are used when encountering racially different stimuli. The theory attempts to describe what constitutes a healthy racial identity development in an inequitable society (Leach et al., 2002).

The first status is contact. During this stage, White people do not have awareness of themselves as racial beings and they have misconceptions about people in other racial groups (Sciarra et al., 2005). Consequently, people in the contact stage do not realize how White privilege works to their advantage in society, even as they benefit from privilege. The information processing strategies in this status are obliviousness (Sciarra et al., 2005), denial, and avoidance (Leach et al., 2002).

The second status, disintegration, is characterized by discomfort as racism and unearned privilege comes into awareness. People experience cognitive dissonance in this stage between their previously held beliefs and biases and lived experiences with people in other racial groups (Sciarra et al., 2005). The information processing strategies in this

stage are suppression of information, ambivalence (Sciarra et al., 2005), confusion, and disorientation (Leach et al., 2002).

People in the third status, reintegration, engage in heightened in-group behavior and seek to protect their unearned White privilege. Feelings are pro-White and anti-Black (Sciarra et al., 2005). The information processing strategy is selective perception that reflects negatively on the out-group (Sciarra et al., 2005) and enhances the in-group (Leach et al., 2002).

Pseudoindependence is the fourth status, and the first positive, nonracist White identity. This stage involves an intellectual approach and a desire to help Black people. The information processing strategy is reshaping of racial stimuli with the intent to prevent a racist outlook and develop a White identity.

Reeducation occurs during the fifth status, immersion/emersion. Accurate information replaces misinformation (Sciarra et al., 2005) and people a search for a deeper understanding of the role racism has played in their lives. “Hype” is the information processing strategy during immersion/emersion (Sciarra et al., 2005, p. 235).

Finally, the sixth status is autonomy. People with an autonomous racial identity are flexible in their consideration and reaction to racial material (Leach et al., 2002), are committed to antiracism, and have developed a positive White identity (Sciarra et al., 2005). The information processing strategies in this final status are complexity and flexibility (Sciarra et al., 2005). The latter three statuses are considered a more developed, or sophisticated, White racial identity. The statuses are presumed to develop in the order described. However, the possibility exists that people can develop more than

one status, thereby having one dominant status that is the most often accessed, and secondary statuses that can emerge under the right circumstances (Leach et al., 2002).

A critique of WRIAT is the lack of attention to how Whites feel about themselves or their connectedness to the White racial group, independent of their reactions to the racial out-group (Leach et al., 2002). Additionally, the model was framed in Black and White terms exclusively. Rowe (2006) warned that although WRIAT may appear to be a useful way of conceptualizing White racial identity, the uncertainty whether the theory can be truly tested makes it a looming “house of cards” and potential future embarrassment for the field. Rowe bases this critique on the “existence of multiple statuses that would appear to raise insurmountable design problems” (p. 236). The widespread use of the White Racial Identity Attitude Scale, the instrument associated with WRIAT, is of particular concern to Rowe. In response to Rowe’s critiques, Helms (2005) maintained that a portion of the criticisms is a result of the misapplication or misuse of reliability theory and data. In addition, Helms framed the critiques as potentially stemming from a strong emotional response to the racial material in the WRIAT that would be met with denial from someone in a contact status. This seeming jab squarely hits its mark when considering a quote such as this: “It is not easy to imagine that race plays such a noticeable role in the lives of many White people that they recognize race as a significant part of their identity” (Rowe, 2005, pp. 235-236).

White racial consciousness. White racial consciousness (WRC) “refers to the ways that White people think about individuals whom they do not consider to be White, the racial out-group” (Leach et al., 2002, p. 69). The White racial consciousness model attempts to identify the common characteristics of commonly held, and presumably

consistent, racial attitudes of White people. According to this model, attitudes are developed through experience, most via observational learning and change in response to new experiences, rather than verbal arguments or didactic learning. Contrary to racial identity models, WRC “specifically eschews larger personality abstractions, such as identity or any other developmental sequence, and merely proposes that there are various clusters or types of racial attitudes held by White people” (Leach et al., 2002, p. 69). The revised model proposed that racial attitude orientation is comprised of two bipolar constructs: racial acceptance and racial justice (LaFleur, Rowe, & Leach, 2002). The racial acceptance spectrum has dominant type attitudes and integrative type attitudes on opposite ends. The racial justice spectrum ranges from conflictive type attitudes to reactive type attitudes. The design of this model is intentionally limited (LaFleur et al., 2002; Leach et al., 2002) and therefore significantly less comprehensive than the White racial identity model, which incorporates sociopolitical and psychological considerations into the underlying “how” and “why” of White persons conceptualizations of race (Leach et al., 2002).

The main critique of the WRC model, as summarized in Leach, Behrens, and LaFleur (2002), is that it is very similar to, if not a derivative or restatement of, White racial identity. LaFleur, Rowe, and Leach (2002) distinguish that the WRC model describes attitude types commonly held by White people, whereas WRIAT aims to place people on a developmental spectrum according to racist or nonracist points of view. Perhaps ironically, in light of the previous criticism of WRC, Helms (2005) noted that it remains lacking in empirical support and describes the empirical data as being “in a state of perpetual closeted development” (p. 361).

White dialectics. Todd and Abrams (2011) introduced a White Dialectics as a theory that can “inform intervention with Whites to develop critical race consciousness and antiracist behavior” (p. 355). The authors built on concepts in existing racial identity and social justice theory and greatly expanded these concepts using findings from a grounded theory qualitative study. They defined dialectics “as the process of transforming apparent contradictions by engaging two opposing ends of a continuum” (p. 355). The concept of a continuum allows for movement between identified opposing ends. Rather than placing a person’s development at a fixed point, the model allows for the dynamic nature of transformation as the process of meaning-making of Whiteness and the position of power unfolds. Abrams and Todd (2011) incorporated feedback from prominent scholars in the field (Sue 2011; Toporek, 2011), highlighting the important frameworks of context and the multidimensionality of human experience. Within each dialectic, there are greater contextual factors that impact an individual in different ways (cognitively, behaviorally, emotionally, and spiritually), and combined may influence the push-pull movement along the continuums.

The model proposed six White dialectics: “(a) Whiteness and Sense of Self, (b) Closeness and Connection in Multiracial Relationships, (c) Color Blindness, (d) Minimization of Racism, (e) Structural Inequality, and (f) White Privilege” (Todd & Abrams, 2011, p. 370). Whiteness and sense of self pertains to awareness of and identification with White identity. This continuum spans from lack of awareness, denial, or distortion of being White to identification as a White person. Closeness and connection in multiracial relationships has at opposing ends multiracial relationships that are perceived as shallow, or nonexistent, versus ones that are perceived as close and deep.

The next dialectic, color-blindness, examines avoidance of acknowledgment of racial difference. This continuum spans color-blindness (i.e. race is not a big deal; race should not matter) and color-consciousness (the recognition of the impact of race in terms of power and access). An interesting observation related to adaption of a colorblind attitude is that it can be a first step toward becoming a racial ally, when it is related to condemnation of racism and empathy for people of color.

Minimization of racism, according to this model, looks at the proximity of an individual's racist identity. Racism may be conceptualized as far away and abstract, and movement along the continuum places racism as a personal, here-and-now, societal issue. Structural inequality examines the individual's understanding of the systemic, institutional power structures and the impact on White people versus people of color. At opposing ends of this continuum is the idea of fairness. From one end there is the perception of a level playing field, or one that is not level but not because of institutionalized racism. From the other end, "there is a critical understanding of how institutional power and racism continue to affect people of color and Whites with a recognition that the playing field is not level" (p. 377).

Finally, the White privilege dialectic encompasses an individual's understanding of how they benefit from White privilege. Recognition of White privilege is one end of this continuum. On the other end, there "is a denial of individual advantage due to privilege in the forms of A. denying privilege, B. admitting and then minimizing White privilege, C. acknowledging White privilege solely in the form of outgroup disadvantage and ignoring ingroup advantage" (p. 379).

Developmental model of intercultural sensitivity. Bennett (2004) proposed the Developmental Model of Intercultural Sensitivity (DMIS), a cognitive model that describes one's worldview, or mindset, regarding cultural difference. The DMIS is the model on which the Intercultural Development Inventory (IDI) is based. The IDI, briefly reviewed below and in greater detail in Chapter III, and the DMIS are of particular relevance to the present study. Workshop attendees took the IDI and received feedback from this inventory during the workshop. The DMIS was also presented to the workshop attendees as a conceptual framework for understanding their IDI feedback. The workshop attendees became the participants in this study.

The DMIS is divided into six stages, framed as one's orientation toward difference. The first three are categorized as ethnocentric stages and the latter three as ethnorelative stages. From an ethnocentric perspective, the experience of one's culture is unquestionably "central to reality," or in other words, "just the way things are" (Bennett, 2004, p. 62). An ethnorelative perspective is an opposite experience of culture in that individuals view their beliefs and behaviors as one perspective among many alternatives. Generally, ethnocentric stages are characterized by avoidance of difference, and ethnorelative stages are characterized by seeking difference (Bennett, 2004).

First is the Denial worldview, which is characterized by disinterest in cultural difference and/or an inability to distinguish difference. The lack of awareness in Denial may be a result of actively avoiding or diminishing difference, or lack of exposure. Next is Defense, where the organization of difference is dichotomized into us and them, with the person's own culture (native or chosen culture) experienced as superior. "People of dominant cultures are likely to experience Defense as an attack on their values (often

perceived by others as privileges)” whereas “people in nondominant cultures... experience Defense as discovering and solidifying a separate cultural identity in contrast to the dominant group” (Bennett, 2004, p. 65). In Minimization, the person sees their cultural worldview as being universal, with perceived similarities far outweighing perceived differences. Denial, Defense, and Minimization comprise the ethnocentric stages.

The final three stages are ethnorelative and consequently have more potential to generate intercultural sensitivity than ethnocentricity. Acceptance “is the state in which one’s own culture is experienced as just one of a number of equally complex worldviews” (Bennett, 2004, p. 68). When experiencing difference in the Adaptation orientation, individuals can change attitudes and behaviors (cognitions, affects, and action) by shifting their frame of reference to an alternate cultural view. Finally, Integration encompasses an expanded sense of self that can move in and out of different cultural worldviews. Rather than having one defined culture, a person at this stage feels at the margins of two or more cultures. Consequently, people may experience a sense of disconnectedness from every culture or a feeling of connectedness to all cultures. These are described as encapsulated or constructive forms of Integration. The cultural shifting from an encapsulated orientation feels like alienation, whereas cultural shifting from a constructive orientation feels like a positive and necessary aspect of identity. Integration is a change in orientation toward cultural difference from Adaptation, though it is not necessarily a progression (Bennett, 2004).

The DMIS “represents an important theoretical advancement” from earlier models of intercultural sensitivity by presenting “a complex model of intercultural development,

framed in terms of the phenomenology of an individual's affective, cognitive, and behavioral construal of, as well as response to, cultural differences" (Paige, Jacobs-Cassuto, Yershova, & DeJaeghere, 2003, p. 469). The objective of the DMIS is to provide a conceptualization of various ways people perceive and experience the world and multicultural interactions, without placing value judgments. Worldviews 'are what they are,' meaning no worldview is 'better' or 'worse' than another worldview. However, the continuum does represent "a progression from a less complex perception of and consequently a less complex experience of culturally-based patterns of difference to a more complex experience around cultural diversity" (Hammer, 2008, p. 247). The assumption of this model is that as people move from an ethnocentric to ethnorelative worldview, they also have increased intercultural sensitivity and greater potential for increased intercultural competence. According to this approach, changes in worldview lead to changes in knowledge, skills, and attitudes. Bennett highlighted the importance of distinguishing this underlying assumption of the model, noting that "developmental interventions such as training programs are appropriately aimed at worldview, not at any particular knowledge...or any particular skill acquisition" (Bennett, 2004, p. 75).

Intercultural Development Inventory. The Intercultural Development Inventory (IDI) measures one's worldview according to the DMIS. In other words, it assesses a person's primary orientation toward cultural difference according to the developmental model (Hammer, Bennett, & Wiseman, 2003). In addition, subscales measure issues associated with earlier orientations to identify where the respondent may be "holding back" or "trailing" due to unresolved aspects from an earlier worldview (Hammer, 2008). The IDI assumes one's goal is to be more culturally competent. Therefore, stages along

the IDI represent needs for growth or development via different means. IDI qualified administrators are provided instructional aid information about each DMIS stage, including worldview structure (cognition, affect, and behavior), the task to be accomplished, how to best challenge and support learners, and stage-appropriate intercultural competencies (G. Czyszczonek, personal communication, December 2009). Additional information on the IDI is provided in Chapter III.

From MCC to MCT. Chao (2012) acknowledged the difficulty in assessing how much progress has been made by counselors toward MCC. In a self-report study of 460 counselors, Chao found that multicultural counseling training (MCT) interacted with racial/ethnic identity and with gender-role attitudes to support increased counselor knowledge, but not in counselor awareness. This association was significant for those with a greater number of self-reported hours of MCT. Chao speculated about the potential differences in accumulating knowledge versus achieving deep awareness, and concluded that MCT “needs to go beyond mere knowledge inculcation to the development of heartfelt awareness of the impact of gender-role attitudes” (Chao, 2012, p. 41). Arguably, the heartfelt awareness Chao prescribed is pertinent for deep, meaningful consciousness of the multitude of diverse experiences one will encounter in counseling. The next section of this report will review the literature on MCT, an imperative source of multicultural learning and growth for both new and seasoned counselors.

Multicultural Counseling Training

ACA conference training sessions with a focus on multiculturalism appeared for the first time in the mid-1990s and were among the prominent topics in the conference programs from 2001 to 2008 (Helwig & Schmidt, 2011). According to Standard F.11.c in

the *ACA Code of Ethics* (2014), multicultural counselor training (MCT) in the graduate classroom must at least adhere to the following: “Counselor educators actively infuse multicultural/diversity competency in their training and supervision practices. They actively train students to gain awareness, knowledge, and skills in the competencies of multicultural practice” (p. 15). A content analysis of 64 introductory MCT course syllabi in the early 2000s revealed “a high degree emphasis on learning about other groups, a markedly lower level of emphasis on self-awareness and understanding an individual’s personal cultural identity, and almost no evidence of MCT-related skill development” (Priester et al., 2008, pp. 34-35). This reflects that for White trainees, MCT is often about culturally different others, rather than self-awareness, identity development, and skills. Carter (2003) similarly noted that despite the criticality of understanding one’s own worldview, “most training approaches or efforts to provide training associated with ‘minority’ clients tend to focus on the cultural experience of the ‘minority’ person” (p. 20). As has been previously discussed in this chapter, there is strong support in the literature that RID is crucial to developing MCC. There is debate in the field as to the necessity of acquiring a unique skill set. Some argue for advanced, specific multicultural counseling skills, and others argue that MCC instead requires a philosophical orientation (Carter, 2003).

Delsignore et al. (2010) concluded that to provide multiculturally proficient services, the counseling trainee needed RID and an understanding of clients’ linguistic, economic, disability, social, and geographic challenges. Smith, Foley, and Chaney (2008) had previously noted the sluggish rate at which these non-racial or ethnic identities and the intersections of identities were being included into MCT. The syllabi

content analysis demonstrated that MCT courses generally include racial/ethnic minority groups and sexual orientation, while gender, religion, disability, and socioeconomic status are considerably underrepresented (Carter, 2003). It is an important consideration that a content analysis of solely introductory MCT courses does not take into consideration MCT experiences in other parts of the curriculum.

Strategies for instruction. The current literature points towards trends in MCT and provides recommended strategies. Malott (2010) provided four suggestions for effective MCT instruction: use of theory and a mixture of pedagogical strategies, exposure to diverse populations, exploration of student biases, and specific activities. MCT activities can include investigation of one's ethnicity via experiences and knowledge-seeking, talking to diverse others, reading material from diverse perspectives, attending cultural events, and learning cultural practices (Chao, 2012). The intention of such activities is to expand awareness and appreciation of one's own and others' heritages, and to strengthen the ability to manage intercultural contacts. Middleton, Ergüner-Tekinalp, Williams, Stadler, and Dow (2011) encouraged the graduate-level teaching of self-exploration for examination of one's racial identity development prior to entering the field. Chao, Wei, Good, and Flores (2011) recommended a variety of training experiences, including workshops and research, for White students that will stimulate their reflection on race and colorblindness. Chao et al. also suggested varied formats of training, such as service-learning, film discussion, and guest lectures, to enhance students' multicultural understanding. Further, Chao et al. advocated for educators to provide training based on students' needs, particularly to meet the needs of nonwhite students, to deepen multicultural awareness.

Sue (2001) described four principles useful for achievement of individual cultural competence that are applicable to MCT. The first is to learn from as varied of sources as possible, as opposed to relying solely on a preferred news channel or the conversations held within one's cultural group. This approach serves as a validity check for beliefs and assumptions. Second, spending time "with healthy and strong people" from different cultural backgrounds is essential for acquiring a balanced perspective of those cultural groups (Sue, 2001, p. 805). Third, an experiential-based understanding of the realities of other culture groups is a key supplement to fact-based conceptualizations. The fourth and final principle is to maintain an alert lookout for ways bias manifests in one's self and in others. Sue noted that in order for education and training programs to be maximally effective, they must include "learning experiences for trainees that require personal growth through lived reality and experience" (p. 805). Despite these recommendations and suggested principles, "critical answers are still missing about the complex interplay of factors related to multicultural counseling competence development" (Chao, 2012, p. 35).

A commonality across mental health disciplines is the belief that becoming a culturally competent counselor is a developmental process (Pernell-Arnold, Finley, Sands, Bourjolly, & Stanhope, 2012) that requires active exploration of the self as a racial being and pursuit of a nonracist identity (Delsignore et al., 2010). Opportunities during training to acknowledge and confront biases toward diverse "others" are an essential part of this process (Dickson, Jepsen, & Barbee, 2008). Sammons and Speight (2008) found that for graduate students who completed a multicultural counseling course, personal change frequently involved increases in knowledge and self-awareness. Awareness can lead to

improved counseling outcomes both in general and specifically to multicultural outcomes. It can assist clinicians in challenging their own ethnocentrism, and it can help clinicians empathize with diverse clients (Buckley & Foldy, 2010). Pernell-Arnold, Finley, Sands, Bourjolly, and Stanhope (2012) paralleled knowledge acquisition to first order change, and transformation in worldview (via self-examination and exploration of intercultural dynamics) to second order change. This point resonates with the underlying assumption of the DMIS, as previously discussed, that changes in worldview are the impetus for changes in beliefs and knowledge (Bennett, 2004). Sammons and Speight (2008) offered a reminder that change is often painful, as evidenced by reports in their study from graduate students who, as a result of MCT, felt disillusioned and disappointed by peers' attitudes and biases in the profession.

Increasingly, courses are specifically designed to address both students' cultural knowledge as well as self-awareness of their heritage, biases, and assumptions (Buckley & Foldy, 2010). Although it is ideal for MCT to include "challenging encounters with perspectives or worldviews that are different from one's own, motivating participants to ... make paradigm shifts in their worldviews" (Pernell-Arnold et al., 2012, p. 337), these challenges, increased awareness in particular, also bring heightened emotional demands which can amplify student defensiveness and resistance to learning (Buckley & Foldy, 2010; Reynolds, 2011). Furthermore, group dynamics, inequities in power, and fear of judgment can inhibit individuals from sharing challenging and unique perspectives, thereby keeping the dialogue centered on commonalities without deeper exploration of novel ideas and areas of potential conflict.

Buckley and Foldy (2010) proposed a pedagogical model for enhancing race-related multicultural counseling based on the fundamental premise that psychological safety is paramount for learning. A psychologically safe classroom, by their description, is one in which the professor creates a safe “holding environment” where students feel protected and supported in taking interpersonal risks. Although it can be difficult to do, once psychological safety is established it, “has been linked to learning behaviors such as expressing ideas that go against the status quo and providing and receiving feedback” (p. 694). To help facilitate psychological safety, Buckley and Foldy also focused on identity safety, defined as “the individual’s belief that one’s social identity ... is acknowledged, is welcome, and will not incur risk in the class” (p. 695).

There is agreement among educators that effective MCT includes a strong experiential component (Arthur & Achenbach, 2002; Kim & Lyons, 2003; McDowell, Goessling, & Melendez, 2012; Wilkinson, 2007). Experiential learning can be used to develop personal empathy, increase awareness, challenge and overcome biases, and understand other points of view (Arthur & Achenbach, 2002; Kim & Lyons, 2003). Experiential learning is an effective and important counterpart to didactic learning since it taps into affective learning (Arthur & Achenbach, 2002; Kim & Lyons, 2003). Consequently, it can also evoke defensiveness and other negative or difficult reactions and emotions (Arthur & Achenbach, 2002). Ultimately, with ethical use and skilled facilitation, experiential learning is largely seen as having a positive impact on MCT and MCC.

Pope, Pangelinan, and Coker (2011) compiled a book with 121 activities spanning the complex issues in MCT. The activities are divided into eleven chapter topics:

introduction to multicultural counseling, definitions of cultural diversity, barriers to effective cross-cultural counseling, cultural communication styles, cultural identity development, oppression and discrimination, dimensions of worldviews, the culturally skilled counselor, cross-cultural family counseling, counseling specific cultural groups, and socioeconomic status and social class. Activities include role-plays, journals, interviews, a scavenger hunt, film assignments, guided imagery, values clarification assignments, and several group activities. Pope et al. emphasized the importance of adhering to safety guidelines and ethical group work. In particular, they stressed the need for activities to be thoughtfully chosen and executed, activities to be appropriate for the students, instructors to make clear the purpose of each activity and link to course objectives, and instructors to be experienced group facilitators.

Additional approaches to MCT include games (Kim & Lyons, 2003), narratives (Kerl, 2002), service learning (Burnett, Hamel, & Long, 2004; Constantine et al., 2007), films (Wilkinson, 2011), cultural immersion (McDowell et al., 2012; Priester et al., 2008), personal growth groups (Johnson & Lambie, 2013), journal writing, biblioeducation, cultural interviews, and cultural self-examination papers (Priester et al., 2008). Carter (2003) proposed a course approach called the Racial-Cultural Counseling Laboratory that incorporates fact-focused lecture, self-exploration within a small group, skill-building practice, and written evaluative feedback.

Instructor skill set. Student learning needs, learning outcomes, and perceptions of MCT have been a research focus, in contrast to the deficit of research on faculty perceptions (Reynolds, 2011). Reynolds (2011) surveyed 169 faculty who taught multicultural counseling courses in counseling, counseling psychology, or clinical

psychology programs. The surveys collected data on faculty perceptions about course content, approaches to teaching, and how they perceived students viewed the course and them as instructors. Based on the reported data, Reynolds identified a unique set of competencies multicultural counseling instructors need to have to address the challenges of MCT. This set includes the ability to design course content to meet a variety of student learning needs, facilitate difficult dialogues while managing resistance and complex reactions, and handle potential political and environmental realities, such as negative course evaluations. As previously stated, Pope et al. noted the importance of skilled and ethical facilitators who thoughtfully choose and execute activities, and make clear links between the purpose of the activities and learning objectives.

From MCT to mindfulness. Chao (2012) spoke of the heartfelt awareness needed to deepen counselors' awareness of their identity, noting that cursory content-focused training denies counselors this opportunity. This resonates with Bennett (2004) targeting changes in worldview, rather than specific knowledge or skills, to heighten intercultural competence. Similarly, Delsignore et al. (2010) spoke to the importance of the authentic and "total involvement of the whole person" (p. 360) that is required in RID, equating the genuine awareness of the self as fundamental to MCC. Chao proposed "if multicultural training could deepen a journey of self-exploration and self-discovery, counselors may increase their understanding of their heritage and become culturally competent counselors" (p. 42). To this end, mindfulness is introduced as a new, innovative avenue towards heartfelt, reflective awareness of identity and intercultural development.

Mindfulness

To date, absent from the current literature in MCT is the use of mindfulness strategies. Mindfulness continues to gain momentum in counseling as an effective intervention for a variety of mental health concerns (Rasmussen & Pidgeon, 2010). Mindfulness can be understood as paying total attention to the present moment with a nonjudgmental awareness of the inner and outer experience as it changes from moment to moment (Kabat-Zinn, 2003). Mindfulness can be a way of *being with* ourselves, much as we can *be with* clients. Mindfulness encourages the practitioner to attend to the entirety of one's experience, as it unfolds, with acceptance, just as the practitioner seeks to attend to, understand, and validate the unfolding experience of the client. This mindful attention creates potential for uncovering thoughts, affective responses, physiological reactions, and the meanings that we assign to these experiences that were previously out of awareness. This includes painful, difficult, embarrassing, or threatening feelings and thoughts. Rather than ignore or suppress distressing aspects of the self-experience, a mindful approach encourages the gentle opening to full, nonjudgmental self-awareness, ultimately to relieve the distress and suffering (McCarney, Schultz, & Grey, 2012). This practice of nonjudgmental attentiveness to all experiences may contribute toward creating a psychologically safe space for learners to recognize, acknowledge, and share reactions to difference that previously may have been withheld. A rationale for applying mindfulness strategies to MCT is presented in the next section. This section will review the current literature on mindfulness, beginning with an overview of mindfulness traditions in the counseling and psychological literature.

Known as “the heart” of Buddhist meditation, mindfulness is foundational to dharma teaching (Kabat-Zinn, 2003) and was made more accessible to Westerners by

Vietnamese Zen master Thich Nhat Hanh (Brazier, 2014). The work of Thich Nhat Hanh inspired Jon Kabat-Zinn, a North American psychologist, who further secularized mindfulness, removed religious references, and applied mindfulness to everyday interactions and tasks (Brazier, 2013). In 1979, Kabat-Zinn developed Mindfulness Based Stress Reduction (MBSR), a clinical intervention that uses daily meditation practice toward the development of self-regulatory skills and the treatment of physical and psychological disorders (Hart, Ivztan, & Hart, 2013). MBSR has been the focus of numerous studies presenting evidence of its efficacy in promoting well-being and improving physical and mental health problems (Hart et al., 2013). In the decades following the introduction of MBSR, mindfulness principles have been integrated into several psychological interventions, including Mindfulness Based Cognitive Therapy (MBCT; a form of MBSR), Dialectical Behavior Therapy (DBT), and Acceptance and Commitment Therapy (ACT) (Chiesa, Calati, & Serretti, 2011). The extent to which mindful meditation is incorporated into these and other mindful mediation practices varies significantly, which is often noted in meta-analyses as a limitation to the establishment of a consistent and robust research base on mindfulness outcome studies. In spite of the differences in definitions and applications, mindfulness is “positively associated with numerous aspects of well-being, including happiness, positive emotions, life satisfaction, vitality, sense of autonomy, optimism, self-regulation, and several aspects of cognitive performance” (Hart et al., 2013, p. 453).

It is important to distinguish the concepts of trait versus state mindfulness. Research studies have investigated mindfulness as both a state and trait, with questionnaires developed to assess both concepts (Hart et al., 2013). Practice inducing

and maintaining a mindful state has been shown to enhance trait mindfulness. Twelve qualities of consciousness have been identified as comprising the cognitive mode and practice of mindfulness:

(a) nonjudging - neutral observation of the present, moment by moment; (b) nonstriving - not forcing things and not aiming to achieve an end; (c) acceptance – recognizing and embracing things as they are; (d) patience – letting things progress in their time and pace; (e) trust - having confidence in oneself and in the processes unfolding in life; (f) letting go – not holding on to thoughts, feelings, or experiences; (g) gentleness – a soft, considerate, and tender outlook; (h) generosity - giving without expecting returns; (i) empathy - understanding another person’s state of mind; (j) gratitude - being thankful; (k) loving-kindness - caring for others, forgiving and loving unconditionally; and (l) openness – considering things anew, creating new possibilities. (Hart et al., 2013, p. 455)

Techniques and Practices. The practice of mindfulness meditation is centered on the monitoring and regulation of self-awareness by noticing all internal and external experiences with an interested, open, accepting attitude (Hart et al., 2013). Negative, painful, and depleting experiences are also observed with the mindset of curiosity and nonjudgment; in contrast to avoidance, criticism, alteration, or evaluation (Hart et al., 2013). By becoming a detached observer, psychological space is created between the practitioner and the focus of attention (Brazier, 2013). Again, the attitude of warmth, curiosity, and openness frames this “dispassionate engagement” (Brazier, 2013, p. 134). Mindfulness practices may be unguided or guided. For example, Maex (2013) shared a

brief guided mindfulness meditation used as part of MBSR. His example used his verbal instructions and the participants focus on their breathing as “guides” during the activity.

Sears, Tirsch, and Denton (2011) distinguished mindfulness from hypnosis, relaxation techniques, and other forms of meditation, acknowledging similarities and noting important differences. Hypnosis aims to enact change by inducing a trance state and prompting the subconscious mind. While both hypnosis and mindfulness may result in relaxation, the practice of mindfulness involves intentional focus and presence without intention to alter or change one’s perspective. Sears et al. summarized most relaxation and visualization techniques as being implemented toward the goal of stress reduction, noting the potential paradoxical effect of increasing stress and anxiety. They differentiated mindfulness from these techniques by highlighting that relaxation and visualization may offer “minivacations” from stressors, whereas mindfulness changes one’s relationship to stressors.

Mindfulness meditation is one of many forms of meditative practices, including absorption, loving-kindness, and goal-directed meditations (Sears, Tirsch, & Denton, 2011). Similar to the body awareness techniques introduced below, mindfulness can be used in conjunction with other meditative practices. These practices have different goals, such as the goal in loving-kindness to foster an ever-expanding sense of compassion and empathy for the self and all sentient beings (Sears et al., 2011). The goal of mindfulness meditation remains an intentional, open, curious observation of the mind as experiences emerge and disperse.

Practitioners can cultivate moment-to-moment body awareness via an assortment of meditative venues including breathing, sitting, walking, standing, lying (Brazier, 2013),

and eating (Sears et al., 2011). Progressive muscle relaxation, despite its roots as a behavioral technique, is now sometimes presented as a body awareness mindfulness activity (Sears et al., 2011). During a progressive muscle relaxation, participants are instructed to hold and then release tension in muscle groups, usually working systematically up or down the body. Body scan is another body awareness technique that, similar to progressive muscle relaxation, utilizes systematic attentiveness to the body. Rather than tensing muscles, during a body scan the practitioner notices “physical sensations until arriving at a unified awareness of the whole body” (Brown, Marquis, & Guiffrida, 2013, p. 98). As with any of these body awareness techniques, the practice of mindfulness is ultimately about paying attention to all internal and external experiences as they unfold during the activity. Additional outcomes can include relaxation and consequences of heightened body awareness, such as reduced long-term muscle tension or food consumption.

Mindfulness in Counselor Practice, Supervision, and Education. Mindfulness practices and techniques have been integrated into counseling practice, counselor supervision, and counselor education. The following section provides an overview of the ways mindfulness has been implemented in each of these facets of professional counseling, and mentions some of the early research findings that demonstrate this as a promising addition to the profession.

Clinical practice. Mindfulness techniques are used to target a very diverse range of client populations by counselors from various theoretical orientations. Brown, Marquis, and Guiffrida (2013) suggested that counselors begin by providing clients with psychoeducation about the fundamentals of mindfulness, followed by the introduction of

basic mindfulness practices, and leading to encouragement of integrating mindfulness in client's daily lives. This can include both formal techniques, such as those described above, and informal implementation into a variety of mundane, daily tasks. The broad application of mindfulness techniques in clinical practice "has created a number of distinct therapies with considerable commonality" (McCarney et al., 2012, p. 281). As previously stated, the extent to which mindfulness is incorporated into clinical practices varies greatly, from infrequent, less structured interventions to formal clinical interventions such as MBSR, MBCT, DBT, and ACT. The current literature explores the use of mindfulness in clinical practice and shows a trend of very positive treatment outcomes.

Mindfulness practices have been adapted for use in inpatient and outpatient settings with individuals, groups, intimate partners, parents, children, adolescents, and the elderly (Sears et al., 2011). There is an abundance of mindfulness studies in the literature examining the impact of mindfulness on a variety of mental health-related issues. Mindfulness has shown promise as an effective treatment for several clinical issues, including but not limited to depression and anxiety (Hofmann et al., 2010; Khoury et al., 2013; McCarney et al., 2012); stress reduction (Kabat-Zinn, 2003); trauma (Bernstein, Tanay, & Vujanovic, 2011); enhanced cognitive abilities (Chiesa, Calatè, & Serretti, 2011); substance use disorders (Chiesa & Serretti, 2014); and chronic pain and opioid misuse (Garland & Black, 2014). The relaxation response elicited by mindfulness practices has been related to significant physical health benefits (Bhasin et al., 2013; Young, 2011) and brain imaging studies have provided fascinating evidence of changes in the brain after engaging in mindfulness practices (Bhasin et al., 2013; Brown & Jones,

2010; Hölzel et al., 2011; Kilpatrick et al., 2011). Further, a perusal of the literature reveals an ever-expanding research base investigating new applications of mindfulness with variety of mental health problems and physical health problems. A few of the many topics under study include disordered eating (Douglass, 2011; Sears et al., 2011); psychosis (Khoury, Lecomte, Gaudiano, & Paquin, 2013); dissociation (Zerubavel & Messman-Moore, 2013); temporal brain injury (McHugh & Wood, 2013); memory care in older adults (Hyer, Scott, Lyles, Dhabliwala, & McKenzie, 2014); cancer (Zainal, Booth, & Huppert, 2013); and fibromyalgia (Lauche, Cramer, Dobos, Langhorst, & Schmidt, 2013).

The research on mindfulness covers a wide range of clinical applications; however the field of mindfulness in mental health is still in its infancy and has substantial room to grow. Researchers agree that mindfulness can be effectively integrated into widely used and supported counseling interventions, but they are not proposing that mindfulness procedures completely replace other counseling techniques (Brown et al., 2013). The mindfulness research base needs more comparison studies, operational definitions of mindfulness constructs, and reliable assessments as opposed to self-report of the quality and/or magnitude of mindfulness (Brown et al., 2013; Chiesa et al., 2011; Davidson, 2010). There is considerable variation in type of training, duration, and intensity study participants undergo (Davidson, 2010), as well as the training standards and qualifications for those using mindfulness with clients (Brown et al., 2013). Congruent with its place as a “newcomer in the field of counseling outcome research,” longitudinal studies are needed to establish any enduring impact of both brief and long-term mindfulness-based interventions (Brown et al., 2013, p. 102). In addition to the

study methodology issues that need to be addressed, there are numerous additional questions that future research can investigate.

Another limitation in the current research is a relative lack of studies that include ethnically diverse participants (Brown et al., 2013). Fuchs, Lee, Roemer, and Orsillo (2013) conducted a meta-analysis of published and unpublished empirical studies that used mindfulness and acceptance-based treatments with individuals from nondominant and/or marginalized backgrounds. Thirty-two studies met selection criteria and, although overall findings demonstrated support of these interventions with these populations, there is a need for continued and more rigorous research (Fuchs et al., 2013). Only one study in their meta-analysis included participants with a disability (intellectual disability). Meanwhile, in spring 2013, the journal *Mindfulness* published a special issue that highlighted current innovative research on applications of mindfulness in the field of developmental disabilities. The eleven studies included in the special issue indicated positive results in a variety of applications, for example improvements in stress reduction and psychological health in care providers for people with disabilities, significant aiding of smoking cessation for men with mild intellectual disabilities, decreased cortisol and anxiety levels in people with Williams Syndrome, and significant reductions in verbal and physical aggression by adults with developmental disabilities (Hastings & Manikam, 2013). These promising early results clearly warrant continued research on the diverse applications of mindfulness in the treatment, care, and interventions for people with developmental disabilities (Hastings & Manikam, 2013).

Brown-Iannuzzi, Adair, Payne, Richman, & Fredrickson (2014) investigated mindfulness as a means to mediate the impact of perceived discrimination on depressive

symptoms. The study found mindfulness to be an effective buffer, noting that “mindful individuals may be better able to reduce the emotional intensity and duration of the discriminatory experience, allowing for improved coping following an experience of discrimination” (p. 204). Although the study suggested mindfulness may provide “distinct benefits for the targets of prejudice” (p. 204), it is worth considering that the study population was primarily middle-aged White men and women and the Perceived Racism Scale was “adapted to assess general discriminatory experiences as opposed to racially specific discriminatory experiences” (p. 202).

Supervision. Mindfulness has been proposed as a useful technique to use in counselor supervision, although currently there are only a few resources available on this application of mindfulness. The capacity of mindfulness to promote compassion, empathy, attunement, and connectedness in relationships (Brown, Ryan, & Creswell, 2007) is posited to benefit the supervisee-supervisor relationship as it does the client-supervisee relationship (Sturm, Presbury, & Echterling, 2012). Increased awareness is also a proposed benefit, both for supervisees’ understanding of clients (Safran, Muran, Stevens, & Rothman, 2008) and illuminating dynamics between the supervisor and supervisee (Sturm et al., 2012).

Drawing on work by Safran, Muran, Stevens, and Rothman (2008), Sears et al. (2011) suggested beginning supervision sessions with a brief mindfulness exercise “to clear away the mental distractions and get in touch with present-moment experience” (p. 141). This can help supervisees access and identify subtle reactions they may be having to clients which can then be used to inform the counseling relationship. Sturm, Presbury, and Echterling (2012) also emphasized the importance of here-and-now awareness, so

that significant immediate information in the supervision room is not overlooked. This also creates the foundation for the beginner's mind approach (Safran et al., 2011; Sturm et al., 2012), a way of perception that is open to learning and discovery instead of being constricted by "known" and inflexible expertise. Sturm et al. posited that "in a truly mindful, and respectful, and intentional supervisory relationship, we too are using the relationship to nurture the never-ending beginner's mind of wonder, curiosity, and openness" (p. 10).

Sturm et al. (2012) suggested using mindfulness in triadic supervision, during which an observer brings to attention dynamics in the room that may otherwise go unnoticed or unacknowledged. One level of mindfulness involves the use of process comments, so that the supervisor and supervisee are working in the here-and-now, which can enhance the supervisee's ability to be mindful of present-moment experiences. The observer in the triadic model can add to the here-and-now dialogue, contributing process comments about dynamics that may be happening out of the awareness of the supervisor. This collaborative format invites both the supervisor and supervisee to bring their experiences in the relationship into awareness and speak about them, unlike models that do not require that level of mindfulness of the supervisor. Unlike Sears et al., this application requires both the supervisee and supervisor to utilize mindfulness strategies in the encounter. Sturm et al. also suggested merging mindfulness into creative and play-based supervision techniques, adding intentional awareness and self-reflection during the session. Finally, Sturm et al. proposed a model of mindful supervision based on the ancient practice of mindfulness and metaphorically framed by the five elements of earth, wind, fire, air, and space; concepts used in Buddhism and Hinduism for a wide range of

philosophies and learning. In the model, these elements serve as metaphors for guiding principles for the supervisory encounter framed by curiosity, openness, and wonder.

Andersson, King, and Lalande (2010) also presented a playful and explorative approach to supervision via mindfulness-based role-play (MBRP). This technique uses role-play of the client by supervisees with the supervisor initiating “dialogical mindfulness.” Dialogical mindfulness “refers to the application of mindfulness in a dialogue between two people, either when they are both present or when one of them is only imagined to be present, as in a role-play” (Andersson, King, & Lalande, 2010, p. 288). All multi-sensory observations, cognitions, and movements that occurred during the session are invited into awareness during the MBRP supervision session. The aim of MBRP was to enhance awareness and supervisee empathic understanding of clients and, it in this very small, exploratory pilot-study, the results offered preliminary support for its effectiveness. Participants also reported a sense of safety and feeling less judged than in other supervisory experiences.

In a preceding work, Safran et al. (2008) offered awareness-oriented role plays as a supervision technique to address relationship ruptures and impasses. During these role plays, the counselor enacts a problematic part of a session, using what they remember from the impasse as a starting point and letting the reenactment creatively flow. The counselor may play both roles, or in group sessions other members can take on the client and/or therapist roles. Deviation from the original session content is common and unimportant; the exploration and identification of “feelings that are unconsciously influencing the interaction with the client” (p. 147) are the goals. The supervision session concludes with group discussion to share final impressions and check in with the

supervisee who presented the case. This technique engages all supervisees in the experiential learning process while reducing the “one-upmanship common to group supervision settings and case conferences” (p. 147). Additionally, it proposes to increase empathy for the counselor’s dilemma, create a collaborative and trusting group environment, illuminate counseling dynamics previously operating out of the counselor’s awareness, and facilitate the genuine self-exploration needed when feeling stuck.

Present in each of the techniques described is the use of experiential methods to raise awareness. Although these techniques have been offered as potentially beneficial ways of applying mindfulness to supervision, there is only one published research study on this new application of mindfulness. In her dissertation research, an exploratory study that sought to merge the fields of mindfulness and clinical supervision, Wyatt (2012) collected data from 72 supervisor-supervisee dyads at 16 different CACREP accredited universities throughout the United States. Supervisees were master’s level students in practicum or internship, and supervisors were either faculty members or doctoral students. The results of the study provided preliminary support for the use of mindfulness in clinical supervision. The supervisors’ level of mindfulness was shown to positively impact their self-perceptions of the working alliance, session depth, and facilitative conditions. Supervisees’ level of mindfulness was positively related to their ratings of self-efficacy. Supervisee self-efficacy and the supervisory relationship are both important elements of effective supervision (Wyatt, 2012). Limitations to the study included the sampling methods, sample size, self-report, potential for response set bias due to participant fatigue, and the brief “snapshot of supervision” (p. 142) it assessed. More importantly, this is the first research study that explored the use of mindfulness in

supervision, and therefore serves as an introduction of this area of study and a launching pad for future research.

Education. Mindfulness practices have been implemented in school settings with children and youth, and the first wave of research studies offered positive results about the improvements in attention skills, social skills, sleep quality, well-being in adolescent boys, and reductions in anxiety and depression (Frank, Jennings, & Greenberg, 2010). Mindful Schools (Fernando, 2013) is an innovative program that offers training to teachers, school counselors, and school psychologists to educate elementary, middle, and secondary school students in the practice of mindfulness techniques. Multiple programs teaching mindfulness to teachers—for personal use in addition to teaching to students—have also been developed and implemented (Frank et al., 2010). Once again congruent with the relative newness of mindfulness applications in the counseling research, there is very limited research on mindfulness in counselor education.

Unlike the broad uses of mindfulness in clinical settings described above, the literature on applications of mindfulness in counselor education (and related fields) primarily focuses on self-care and self-compassion, which then leads to greater self-efficacy. Mindfulness courses and interventions have been shown to enhance the overall well-being of counselors and therapists in training, and also positively impact their work with clients (Boellinghaus, Jones, & Hutton, 2014; Christopher & Maris 2010; Schure, Christopher, & Christopher, 2008; Shin & Jin 2010; Stafford-Brown, & Pakenham, 2012). Specific outcomes included increased awareness, greater insight into counseling dynamics and process, greater acceptance, increased mental flexibility, improvement in interpersonal functioning, increased comfort with silence, increased empathy, and

improved ability to tolerate and manage strong and threatening emotions (Christopher & Maris, 2010; Schure et al., 2008;).

As the literature base for the benefits of mindfulness in clinical practice with clients grew, so did the notion that clinicians could also benefit from adoption of mindfulness practices for personal use (Rothaupt & Morgan, 2007). The emerging research noted above offered early support for the potential benefits in counselor self-care and client focus. Further, Kabat-Zinn (2003) asserted that “some degree of understanding ... through exposure and personal engagement in practice” (p. 149) is required for authentic teaching of mindfulness practices. In order to teach the clinical use of mindfulness, Rothaupt and Morgan (2007) suggested that counselor educators and supervisors also engage in the practice. In addition to the potential benefits of increased self-care and self-compassion, “mindfulness practice by counselors, supervisors, and counselor educators is both a prerequisite for incorporating mindfulness into clinical practice, as well as a good match for meeting clinicians’ need for ongoing self-awareness” (Rothaupt & Morgan, 2007, p. 41).

Langer (1997) advocated for a mindful approach to learning, which is inherently characterized by: “the continuous creation of new categories; openness to new information; and an implicit awareness of more than one perspective” (p. 4). The Langer school of thought on mindfulness has run parallel to Kabat-Zinn for over thirty years, and can be conceptualized as “creative mindfulness” (Hart et al., 2013, p. 461). Langer’s approach to mindfulness typically involves focus on external stimuli and induction of a state of mindfulness for short, instructional interventions for use by healthy people in

everyday settings (Hart et al., 2013). Langer (1997) challenged traditional instructional methods and described how to take a mindful perspective in teaching and learning.

Of particular relevance to the present study is an article by Napoli and Bonifas (2013) that advocated for the use of mindfulness for social workers to provide culturally competent services to American Indians. Napoli and Bonifas suggested that the mindful stance of openness and curiosity “contributes to greater cultural awareness and understanding” (p. 200). In the article, the authors highlighted the congruence of mindfulness principles with American Indian cultural values and practices. Examples include comfort with silence, respect for a different experience of time, acceptance without judgment (with a specific example about the use of humor), and attentiveness with interruption. Illustrative case examples were presented in the article, as opposed to it being a research study. This parallel of principles and concepts was presented in support for social workers who work with American Indians to develop a mindfulness practice in order to promote cultural competence with the population they serve. The authors also included a framework for teaching mindfulness practice that has four components:

1. empathically *acknowledging* what is occurring,
2. intentionally paying *attention* to one’s physical and emotional reactions to what is occurring,
3. *accepting* one’s reactions without judgment, and
4. taking *action* toward *change* based on associated insights. (p. 204)

Additional noted characteristics of teaching mindfully include student empowerment, dynamic engagement via active experiential learning, attentiveness to

student uniqueness including acknowledgment of abilities and differences, nonjudgmental acceptance of student level of development, and using flexible teaching styles (Napoli & Bonifas, 2013). Similar themes are found in Langer, who also promoted the use of creativity and play.

A Mindful Approach to MCT

Heselmeyer and Czyszczon (2011) applied mindfulness, in conjunction with the developmental model of intercultural sensitivity, to MCT in a workshop aimed at expanding participants' awareness and promoting their intercultural development. The Mindful Multiculturalism (MM) workshop includes didactic and experiential learning about mindfulness, a review of the developmental model of intercultural sensitivity and the participants' Intercultural Development Inventory scores, and culminates in a unique experiential activity that uses mindfulness strategies when encountering multiculturally different stimuli. The workshop design encompasses key multicultural counseling training strategies, as described in this section. An expanded description of the workshop agenda is provided in the Workshop Guide (Appendix A). The following section of this report presents a rationale for this approach.

Experiential learning. MM incorporates experiential learning, which practitioners agree is a significant component for effective MCT (Arthur & Achenbach, 2002; Kim & Lyons, 2003; Pope et al., 2011; Wilkinson, 2007). Didactic learning alone is insufficient in arousing the affective domain of learning (Kim & Lyons, 2003). A key piece of the power of experiential learning is the connection it provides to emotion and meaning which, as previously stated, boosts long-term memory of the learned material. While "learning occurs in emotional moments" (McAuliffe, 2002, p. 23), experiential

learning also enhances personal growth. Experiential learning activities provide a powerful means for students to confront and surmount racial and ethnic biases (Kim & Lyons, 2003). Mindfulness practice is inherently experiential, and the focus on the self-experience naturally connects learners to emotional and meaningful internal content.

Going deeper. From birth, we are learners taught by experience, social interaction, media, and cultural messages. Many messages teach stealthy lessons, and construction of meaning often occurs outside of conscious awareness (Douglass, 2011; Wilkinson, 2007). In other words, these lessons are “caught” instead of “taught.” Douglass (2011) stated, “whether or not we address our assumptions, the body is always present and learning” (p. 86). A student may learn “about” a different culture by listening to a content-focused lecture or reading a chapter describing the customs, rites, and rituals of another culture. Counselors need more than surface skills based on superficial cultural knowledge; “successful intercultural interaction depends upon self- and other-awareness” (Wilkinson, 2007). Without an opportunity to bring the student’s perceptual filter system of emotional, cognitive, and physical reactions into awareness, the student may only gain superficial cultural knowledge and bypass the more challenging aspects of encountering difference. The combination of using attention as a self-regulatory process via greater meta-cognitive knowledge and application of skills to maintain such attention can create opportunities for self-experiences to be experienced with greater accuracy (McCarney et al., 2012). McCarney, Schultz, and Grey (2012) offered this observation:

Rather than trying to avoid or suppress threatening, distressing, painful or embarrassing thoughts and emotions, a mindfulness approach takes the opposite

view and encourages people to learn fully and open-mindedly focus on and gradually become aware of all essentially features of a phenomenon that has brought about their suffering; and to realize that attempts to avoid and not accept this experience often lead to more suffering. (p. 281)

Indeed, “cultivating a stance of mindfulness ... is one of the core strategies used in many [acceptance based behavioral therapies] to facilitate acceptance of internal experiences and reduce experiential avoidance” (Fuchs et al., 2013, p. 3) and “promote the development of insight into self, others, and the human condition” (Brown et al., 2007, p. 213).

Wilkinson (2007) detailed the many benefits of using films to promote intercultural learning, including emotional engagement, empathy development, conceptual learning, ambiguity of meanings, realistic experience, and allowance for the subtlety and complexity of interculturalism. Wilkinson spoke to the power of films to elicit and evoke the unconscious experience, while at the same time opening up an imaginative “realm of thinking” that can reduce defensiveness and encourage openness.

Through facilitated exploration, these depths can be brought to the surface, making people aware of their own processes of unconscious meaning-making. This educational process has the potential for creating the sharpest kind of reflective awareness; it models and develops the habit of investigating things outside of and internal to the self which is the essence of an interculturally sensitive stance. (p. 25)

MM uses the combination of images and mindfulness with the distinct purpose of enhancing one’s reflective awareness to the totality of self and others. There is potential

to modify MM to incorporate film, voice recordings, personal accounts, song, dance, food, apparel, and other culturally representative materials to allow for multisensory stimulation and learning.

Criticisms of the use of films for intercultural education include the assertion that if people do not want to engage in the material they will ignore it, or “people will project their own views onto what they see” (Wilkinson, 2007, p. 7). There are circumstances where these critiques ring true for likely all forms of intercultural education. However, another potential benefit of the MM approach is the incorporation of the IDI results prior to the mindfulness activity focused on encountering difference. Participants in MM are given a developmental framework for their worldview perspective. The IDI outlines how they experience difference and provides insight into *how they believe* they experience difference. Typically, IDI results demonstrate that people believe they have a more developmentally advanced worldview perspective than they actually do, according to the instrument. This discrepancy brings into awareness and provides language and structure on a meta level of experiencing difference. Feedback of this nature creates an opportunity for participants to consciously engage in multiple meta levels: noticing their experience of difference and noticing how they approach and assign meaning to the experience.

Safe learning environment. A safe learning environment is of critical importance to effective MCT (Buckley & Foldy, 2010; Reynolds, 2011). As discussed in the previous section, it is imperative that learners gain awareness of the lens through which they experience difference, rather than merely learning content-based knowledge of the “other.” Consciously making changes in beliefs and understanding after critical

reflection on underlying belief systems and assumptions is indicative of transformation (Pernell-Arnold et al., 2012). Yet bringing their filters and assumptions into conscious awareness can be especially challenging, particularly when experienced as a threat to how people view themselves and their culture. It is uncomfortable to experience negative thoughts and feelings such as hatred, anger, and jealousy, and people often judge themselves for having these reactions (Brazier, 2013). Mindfulness strategies are used in clinical settings “to help clients to compassionately observe their thoughts, emotions, and physical sensations, accept them as transient, inherently human experiences, and become willing to engage in meaningful activities even if doing so could elicit discomfort” (Fuchs et al., 2013, p. 2).

In the MM workshop, mindfulness is used to promote a relaxed, safe, and inquisitive learning environment. The principle of nonjudgmental attentiveness to the totality of the internal and external experience reinforced the therapeutic notion of *being with*, thereby encouraging participants to encounter their experience of difference as an open, nonjudgmental observer. Mindfulness has been shown to help clinicians cultivate self-compassion (Boellinghaus, Jones, & Hutton, 2014). It is proposed that this mindful approach facilitates the development of the psychologically safe learning environment that is vital to MCT. Using mindfulness to encounter potential ego threats—such as prejudice—means encouraging an attitude and position of openness, friendliness, and curiosity, with the goal of accepting experiences for what they are (McCarney et al., 2012). In addition, mindfulness has been shown to positively impact affect regulation (Farb et al., 2010), which may help mediate threatening emotional responses to negative self-experience, and increase ability to maintain an open, nonjudgmental approach that is

key to this transformational process. Brown-Iannuzzi et al. (2014) provide a clearly articulated list of the functions of mindfulness that support it as a means for enhancing a safe learning environment, beginning with the learners themselves:

First, mindfulness is associated with improved understanding of personal emotions, which is thought to improve one's ability to regulate emotions and hasten recovery from negative emotions (Coffey, Hartman, & Fredrickson, 2010). Second, mindfulness is thought to improve individuals' ability to mentally separate experiences from sense of self-worth (Brown et al., 2007), a trait which predicts fewer automatic negative thoughts and greater ability to let go of negative thoughts (Frewen, Evans, Maraj, Dozois, & Partridge, 2008). Finally, mindfulness has been linked to lower general emotional reactivity (Arch & Craske, 2006), allowing for more objective observations and more appropriate and deliberate responses to situations (Barnes, Brown, Krusemark, Campbell, & Rogge, 2007). (p. 202)

In addition to highlighting the importance of a safe learning environment, Sousa (2011) also noted that emotion and meaning are key components that allow information to enter long-term memory. An unsafe learning environment sends our brains into panic mode where we function with only sensory register and immediate memory, filtering out what is not immediately essential (Cozolino, 2010; Sousa, 2011). On the other hand, a safe learning environment that incorporates personally relevant issues heightens investment in the process and connects the material to emotion and meaning, which are critical factors in long-term learning and memory. Mindful attention to the self inherently connects the material to emotion and meaning. Further, embedded in the

workshop are inventory results that personalize the material and promote a meta level of personal awareness. The developmental model on which this inventory is based, the DMIS, is reviewed during the workshop. Emphasis is placed on the objective of the DMIS to provide a *nonjudgmental* means of conceptualizing ways people perceive and respond to multicultural interactions. Worldview orientations, without value judgments, simply “are what they are.”

Intersectionality. Real life multiculturalism is subtle, complex, and ambiguous (Wilkinson, 2007). There is a need in MCT to understand people “from multiple dimensions and identities rather than from socially constructed binaries such as gender, sexual orientation, and ability” (Smith et al., 2008, p. 308). Content presented in MM encompasses all “isms” and their intersections. The images presented allow for multiple levels of meaning and interpretation. This can potentially address the need for expanded ways of exploring multiple dimensions of identity, culture, and power structures.

Developmentally based. In addition to providing a platform for a multidimensional exploration of diversity, the MM approach creates openness to interpretation that can meet learners where they are developmentally. Providing training based on students needs is recommended (Chao et al., 2011) and is also often seen by multicultural educators as a difficult task when a group of learners each have different levels of awareness, knowledge, and skills (Reynolds, 2011). Participants gain self-awareness and a developmental framework for their worldview from the IDI results, priming them for the main multiculturalism activity. Persons with ethnocentric and ethnorelative worldviews can view the same image while being mindfully attentive to the totality of their experience. Through private processing and group reflection, learners can

further their self-awareness, make conscious choices about what was previously unconscious, and potentially experience growth by learning about themselves and from others. This use of images is aligned with Wilkinson's (2007) assertion, "whether to elicit subconscious responses or increase awareness, moving pictures clearly are best used with conscious developmental purpose" (p. 25).

Buckley and Foldy (2010) "emphasize race-related multicultural competence as a lifelong, developmental process." (p. 695-696). Applying mindfulness to intercultural encounters and experiences becomes a skill that be used in everyday interactions, including with clients, students, supervisees, supervisors, and colleagues. While general knowledge about culture groups may be useful in particular situations, it is important to understand the individual experience of the client and adapt interventions to their circumstances and the systemic context (Fuchs et al., 2013). Further, every individual's identity and identity development—both the client's and the counselor's—is dynamic and dependent on greater systemic contexts. Identities evolve just as the world changes and evolves. As learners gain new experiences and their worldview perspective changes, the MM approach has the potential to perpetually meet learners where they are and, in doing so, could become a means for lifelong developmentally appropriate learning. A mindful approach promotes the theme of the "beginner's mind," in which there are many possibilities (Sturm et al., 2012). Regardless of accrued expertise, a mindful stance encourages setting aside the expert role and embracing the experience of "not knowing" so that the mindful person is open to experiencing without judging. In a safe, mindful, and respectful MCT, the ultimate goal is to nurture the lifelong beginner's mind of wonder, curiosity, and openness to difference.

Rationale summary. Applying mindfulness strategies toward MCT aims to enhance self-awareness using a curious and nonjudgmental approach to the self-experience. The stance of openness and acceptance promotes self-compassion and a safe environment for learners to experientially explore all aspects of their self-experience as they encounter difference, inviting previously unknown and invited thoughts and feelings into conscious awareness. The stimuli presented to elicit responses inherently represent intersections of identity and allow for exploration of multiple levels of meaning. This meets learners where they are developmentally, both in the very personal nature of what reactions emerge from the stimuli and in the learner's capacity for cognitive complexity. Incorporating IDI feedback adds a meta level of learning by providing learners a means of conceptualizing their framework for experiencing difference and, most often, pointing out differences in how they perceive themselves versus where they fall developmentally.

Brazier (2013) explored the roots of mindfulness practice, and encouraged the reconsideration of the spiritual foundation in Buddhism. She warned that by severing mindfulness from its spiritual origin, information that can be used to enhance the effectiveness of applications of mindfulness to counseling practices is lost. This reminder is heeded, as an example of her description of the mindful path to enlightenment offers a simple and elegant parallel to the application of mindfulness strategies toward intercultural "enlightenment":

It is a paradox that when the mind is able to observe its own negative characteristics directly and without judgement, a person feels less need to be defended, and therefore, the mind naturally relaxes into a less grasping state.

Thus, the intentionality towards enlightenment should not become a driving force

that leads the practitioner to overestimate their prowess. Recognising the negative mind states and holding them in meditative awareness the person naturally progresses. On the other hand, clinging to exalted states without giving them the same unbiased attention will tend to interrupt the process. (p. 137)

Scores on the IDI commonly demonstrate that learners perceive themselves to have greater developmental capacity for intercultural sensitivity than the instrument finds them. Without opportunities to engage deeply in the self-experience of difference, including the uncomfortable and suppressed aspects, it can be all too easy for counselors to “overestimate their prowess.” This once again ties to the concept of the beginner’s mind (Sturm et al., 2012), where expertise is set aside and learners use the curiosity of a novice to encounter themselves and others, creating opportunities for previously unseen paths forward to become accessible.

Gap in Literature

The multicultural counseling literature encompasses a broad range of issues, from very specific topics of focus to larger discussions of multicultural training, research, and perspectives. Notably, studies have typically been conducted by academicians and using students as participants (Byrd, Crockett, & Erford, 2012; Crockett, Byrd, Erford, & Hayes, 2010; Erford et al., 2011). A content review of the flagship journal of the Association for Counselor Education and Supervision (ACES), *Counselor Education and Supervision (CES)*, revealed a steady trend in types of participants used: approximately 46% were counseling students, 20% were counselor educators, and only 10% were professional counselors (Crockett et al., 2010). Meanwhile, the flagship journal of ACA, *Journal of Counseling & Development (JCD)*, showed participant trends of nearly 37%

college undergraduates, nearly 18% professional counselors, and 10% counselor trainees (Erford et al.,).

Publication trends also show the majority of articles are authored by academic authors with significant downtrends in articles authored by nonacademics (Byrd et al., 2012; Crockett et al., 2010; Erford, Miller, Duncan, & Erford, 2010; Erford et al., 2011). This presents the potential problem that “practitioners in the counseling field are not frequently contributing to literature on how to best train future counselors” (Crockett et al., 2010, p. 15).

Finally, publication trends show a significant increase in qualitative research, a decrease in quantitative research, and a significant decline in studies using an intervention in the design (Crockett et al., 2010; Erford et al., 2011). More intervention studies “would enhance the credibility of the journal and profession as it reflects a dedication to showing what works in counselor education and counselor supervision” (Crockett et al., 2010, p. 16).

Smith, Ng, Brinson, and Mityagin (2008) completed a specific content analysis of *CES* focused on multiculturalism, diversity, and social justice advocacy articles published between 1989 to 2005. Seventeen percent of articles met inclusion criteria in their content analysis, and of these, the topic of multicultural training and development was the most represented in the literature at a rate of 80%. Of the research studies, 91% were conducted at universities and used counselor trainees. Only one of the 28 research articles focused on professional counselors. Looking beyond what is available in *CES*, Middleton et al. (2011) noted that “research exploring how WRID emerges among

professional counselors and psychologists practicing in the field is nearly non-existent” (p. 202).

Smith et al. called for greater emphasis to be given to practicing counselors in their work environment, and to a wider range of diversity-related variables including power/privilege, religion, spirituality, SES, and forms of oppression (“isms”). Middleton et al. (2011) echo this sentiment, with specific attention needed on the RID and MCC of White mental health professionals since they still comprise the majority of practitioners in the field. Research is needed to “determine how to best assess the usefulness and effectiveness of structured experiential exercises and clinical experiences” (Middleton et al., & Dow, 2011, p. 215). Smith et al. also noted the scarcity of articles on evidence-based training and practice, and encouraged the use of mixed-methods designs as a gold standard for future study of multiculturalism, diversity, and advocacy in counseling. Chao (2012) called for qualitative research that can provide insights into how persons with more sophisticated racial/ethnic identity and advanced gender-role attitudes have developed those beliefs and identities.

Studies with practicing counselors as participants. Chao and Nath (2011) studied the impact of MCT with college counselors as a mediator of gender role beliefs and ethnic/racial development. Advanced racial identity was correlated with multicultural counseling competence (MCC). Chao and Nath reported that counselors at lower stages of ethnic/racial development tend to deny the importance of race in life and society, do not attend workshops or trainings in multiculturalism, and only complete what is required by their degree. Counselors at higher stages of ethnic identity development are more involved in trainings and opportunities, and develop nonracist beliefs. Based on

their findings, Chao and Nath noted several implications: college counseling centers may benefit from initially assessing the ethnic identity and gender role beliefs of the counselors, instead of just providing occasional training; college counselors need to examine their own gender roles; college counseling centers need to focus on increasing gender awareness and ethnic identity; college counseling centers need to continue to provide MCT.

Delsignore et al. (2010) investigated the forms and frequency of assistance with multicultural counseling issues sought by White mental health practitioners. The researchers used an exploratory analysis of qualitative data nested in a larger quantitative study to answer the questions: “What critical incidents in your history have influenced your professional perspective on cultural diversity?” and “Do you regularly seek assistance regarding clinical issues related to culture? If yes, please explain” (p. 355). The researchers sought to improve their understanding of how critical incidents in MCC and assistance-seeking behaviors of White mental health professionals guided the person(al)-as-profession(al) process. Delsignore et al. found that the majority of the participants reported informal experiences were the most influential in their professional perspective, particularly for those practitioners who had personal relationships with multiculturally diverse others. With regard to self-awareness of their own biases and values, the White mental health practitioners demonstrated awareness of the importance of one’s own cultural heritage, how their beliefs, attitudes, etc. impact their views on psychological processes, and areas they experienced discomfort with difference. The White mental health practitioners, however, provided limited responses demonstrating their ability to identify MCC growth areas.

Conclusion

This chapter reviewed the current literature pertaining to multicultural counselor competence, multicultural counselor training, and mindfulness. Multicultural competence is believed to be a developmental process that includes exploration of one's racial identity and intentional, active pursuit of a nonracist identity. Teaching counselors about multiculturalism and diversity requires counselor educators to be skilled at facilitating difficult dialogues, meet students where they are developmentally, and effectively manage student resistance and complex reactions. Experiential learning, exposure to diverse populations, and exploration of biases is tantamount to cultivating self-exploration and heartfelt awareness of intersecting identities as part of a greater sociocultural system. Mindfulness was introduced as a strategy for promoting deep awareness from a standpoint of open, accepting curiosity. Creating a safe environment for self-discovery is a critical piece of effective training. One avenue for using mindfulness toward MCT is the Mindful Multiculturalism workshop. A description of this workshop was provided in this chapter, followed by a rationale for this approach. The chapter concluded with a discussion of gaps in the relevant literature, pinpointing the need for qualitative studies that use White counselors in practice as participants, examine complexity and range of diversity-related variables, and use an intervention. Chapter III presents the methodology for the current phenomenological study that is designed to address identified needs in the literature and contribute to the ongoing scholarly dialogue about promoting multicultural competence.

CHAPTER III

Methodology

This chapter presents the methodology for the present research study. The chapter begins with a presentation of the problem, purpose of the research, and research questions. Next is a discussion of phenomenological qualitative inquiry and the design of the present study. This includes a reflection on the role of the researcher, which is a critical consideration in qualitative research. Data collection and analysis procedures are reviewed, including a description of the participants, Mindful Multiculturalism workshop, Intercultural Development Inventory, interview protocol, and qualitative coding procedures. The limitations and delimitation of the study are identified, and the chapter concludes with a discussion of data integrity measures.

Problem Statement

Research on MCT is limited by the types of research methods commonly used, lack of standardization or agreement about training needed (Malott, 2010; Pernell-Arnold, Finley, Sands, Bourjolly, & Stanhope, 2012), lack of diversity in participants (Malott, 2010), and “lack of recognition that there are underlying unconscious patterns that can occur in classes that also functions as groups” (Pernell-Arnold et al., 2012, p. 337). Descriptions of course content and specific information about activities are also lacking (Malott, 2010). Smith, Foley, and Chaney (2008) emphasized the need for counselors to understand the complexity of identities, while Pernell-Arnold, Finley, Sands, Bourjolly, and Stanhope (2012) highlighted the need for a deeper structural analysis of the process of becoming more culturally competent. Qualitative (Malott, 2010) and mixed-methods (Smith, Ng, Brinson, and Mityagin, 2008) research methods are recommended for deeper

analysis of the impact of MCT, including the developmental change process in MCT (Pernell-Arnold et al., 2012).

Further, most research has been conducted by academicians using undergraduate students or graduate counseling trainees as participants (Byrd, Crockett, & Erford, 2012; Crockett, Byrd, Erford, & Hayes, 2010; Erford et al., 2011). There is a need for research to explore MCT and multicultural counseling competence (MCC) with working practitioners and to “determine how to best assess the usefulness and effectiveness of structured experiential exercises and clinical experiences” (Middleton, Ergüner-Tekinalp, Williams, Stadler, & Dow, 2011, p. 215). This is especially true for White practitioners because they continue to represent the majority of practitioners in the workforce (Middleton et al., 2011) and because White racial identity has been shown to be a strong predictor of racial prejudice (Castillo et al., 2006). Finally, to date there is no research into the use of mindfulness strategies in MCT.

Purpose of the Study

The present study is positioned to respond to several gaps in the current literature. It uses qualitative methods, includes an intervention, uses practicing White mental health professionals as participants, and its content encompasses intersections of broad range of identity, culture, and power structure variables. In addition, the MM workshop is believed to be the first application of mindfulness practices to learning about intercultural development and worldview perspective, making this the first research study that integrates the topics of mindfulness and multiculturalism. As Kabat-Zinn (2003) observed about the first generation of mindfulness-based interventions, it is not uncommon for the first generation of studies to be more descriptive of the phenomenon

rather than definitive demonstrations of efficacy. The approach must be described and tentatively established before efforts can be made over time to assess the intervention. Therefore, the purpose of the present phenomenological study is to understand the lived experience of practicing mental health providers who shared the experience of a one-day training in “Mindful Multiculturalism,” including personal growth and professional learning. The following research questions were used to guide this phenomenological inquiry:

1. What were the participants’ experiences during the MM workshop?
2. What have been the participants’ lived experiences of professional development and personal growth in multicultural counselor training?
3. What have been the participants’ lived personal experiences that relate to multiculturalism and diversity?
4. What are the participants’ lived experiences since the workshop, including the time of the interview?
5. What do participants envision in their future as mindful, multicultural beings who also provide counseling services to diverse clients?

Qualitative Inquiry

In *Counselor Education and Supervision* and the *Journal of Counseling & Development*, there has been a steady increase in publication of qualitative research and concurrently a decrease in publication of quantitative research (Crockett et al., 2010; Erford et al., 2011). Publication of qualitative research in CES showed remarkable growth from a mere 3% between 1985-1989 to 34% between 2005-2009 (Crockett et al., 2010). Crockett, Byrd, Erford, and Hays (2010) recognized the ability of qualitative

research to answer “what” and “how” questions while also offering a platform for more diverse voices to be heard. Although qualitative research is on the rise, both journals have experienced a significant decline in studies using an intervention in the design (Crockett, et al., 2010; Erford, et al., 2011). Clearly, qualitative and mixed-method research has gained popularity and esteem in the counseling literature. Researchers have called for more qualitative (Malott, 2010) and mixed-methods (Smith et al., 2008) research specifically for deeper understanding of MCT. This study is uniquely positioned in the literature by using a qualitative approach that includes an intervention.

Qualitative research is an inductive process that uses the investigator as the instrument to provide a rich description of the meaning and understanding people have constructed of their experiences (Merriam, 2009). This attention to meaning-making of lived experience hints to the phenomenological philosophy that underlies all qualitative research. A phenomenological approach to a qualitative study magnifies the focus on lived experience to study “people’s conscious experience of their life-world” (Merriam, 2009, p. 25). The so-called life-world includes the tasks, actions, and experiences of daily life. A phenomenological study has at its underpinnings an assumption that there is an essence to shared experience (Patton, 2002). Using this research approach, “the experiences of different people are bracketed, analyzed, and compared to identify the essences of the phenomenon, for example, ... the essence of being a participant in a particular program” (Patton, 2002, p. 106).

van Manen (1990) offered eight components of the hermeneutical phenomenological approach:

1. Phenomenological research is the study of lived experience.

The aim of phenomenology is to deeply understand lived experiences, including daily lived experiences, in order to gain insights to the world. The insights are in and of themselves the goal, rather than conceptualizing information to formulate theory.

2. Phenomenological research is the explication of phenomena as they present themselves to consciousness.

Human consciousness is our awareness of the world and our means of accessing the world. Knowledge comes from experiences that entered our conscious experience, so it follows that “anything that presents itself to consciousness is potentially of interest to phenomenology, whether the object is real or imagined, empirically measurable or subjectively felt” (van Manen, 1990, p. 9). In other words, phenomenology captures reflections and recollections of lived experiences that came into consciousness. The present study is particularly focused on intentionally bringing more experiences into conscious awareness, and reflecting on the meaning of those phenomena as they come into consciousness.

3. Phenomenological research is the study of essences.

This approach attempts to illuminate the internal meaning structures of lived experience and describe such structures in enough detail so that others have an enriched sense of the quality and significance of the experience. van Manen gave an example that is particularly relevant to the current study:

Phenomenology does not ask, “How do these children learn this particular material?” but it asks, “What is the nature or essence of the experience of learning (so that I can now better understand what this particular learning experience is like for these children)?” (p. 10)

4. Phenomenological research is the description of the experiential meanings we live as we live them.

In quantitative research, statistics are used to describe relationships among variables. Other forms of qualitative research may focus on particular groups of people, such as ethnography or case study. Phenomenology maintains a focus on understanding meanings of everyday lived experience and describing it with richness and depth.

5. Phenomenological research is the human scientific study of phenomena.

Phenomenological research is a systemic, explicit, self-critical, intersubjective, and human science. It uses particular approaches to uncover and clarify meanings of lived human experience. Validation of the described phenomenon occurs through dialogue with the participant and ongoing self-examination of short-comings and rigor. Readers of the phenomenological report continue the process of interpretation and validation of the phenomenon via intelligent conversation with the report.

6. Phenomenological research is the attentive practice of thoughtfulness.

van Manen wrote that thoughtfulness embodies the pedagogy of phenomenology because of the attentiveness to everyday practical concerns and the caring attunement with which we approach those concerns. Therefore, thoughtfulness is descriptive of the research content and the pedagogical approach to the research. This gentle attentiveness and “heedful, mindful wondering about the project of life” (p. 12) is found in the content of the present study (where mindfulness is used to generate open, attuned curiosity with the self-experience) and the process of the study (via the use of the semi-structured phenomenological interview for data collection).

7. Phenomenological research is a search for what it means to be human.

The process of investigating the meaning of our lived experiences allows for multiple sociocultural perspectives, exploration of the impact of systems, and illumination of the collection of history that impacts the present lived experiences. For example, what does it mean to be a racial, ethnic, and cultural being living and practicing counseling in a diverse and multicultural world? The pervasive themes in this study of heightened awareness and experiential learning to promote development echo the “ultimate aim” of phenomenological research of becoming “more fully who we really are” (p. 12).

8. Phenomenological research is a poetizing activity.

As previously stated, phenomenology strives to offering rich description of the essence of lived experience. Phenomenological report provides the evocative words that capture meanings, much like the poem itself is the offering. The results cannot be “severed from the means by which the results were obtained” (p. 13); like the poem, the phenomenological presentation is the essence.

van Manen (1990) likened phenomenological inquiry to “a creative attempt to somehow capture a certain phenomenon of life in a linguistic description that is both holistic and analytical, evocative and precise, unique and universal, powerful and sensitive” (p. 39). Often used to study intense human experiences, such as loneliness or joy, phenomenology aims to capture the essence of the experience and illuminate it for the reader (Merriam, 2009). In other words, by describing the formation of the meanings of the experience, the reader can better understand what it was like to have lived the experience. Qualitative results are therefore presented using richly descriptive data that provide context and supportive excerpts, such as quotes, to paint a picture of the

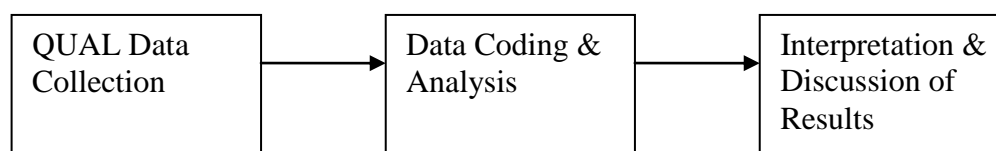
phenomenon and elucidate meaning (Merriam, 2009). This realistic and complex picture, presented in an organized and streamlined manner, creates opportunities for readers to grasp the essential themes and relate the data to their own contexts. In doing so, it builds on the knowledge base of the reader, inviting an intellectual conversation between reader and report that moves beyond objective, simplistic numbers (Guba & Lincoln, 1981).

The present phenomenological study focused on six licensed mental health providers and one counseling student who all experienced the same intervention: a workshop that uses mindfulness strategies and a developmentally-based inventory for experiencing and learning about one's own intercultural development and worldview perspective. The present qualitative study used data gathered from semi-structured interviews that allowed for open-ended probes and questions specific to each participant's comments to seek new insights (Hsieh & Shannon, 2005). Data analysis occurred after all interviews were completed.

Although this study is strictly qualitative, it is worth noting that embedded in the workshop intervention is individualized inventory data that each participant received. This assessment data was unknown to me to heighten data integrity, and it was offered to participants to facilitate their learning.

Figure 3.1

Phenomenological Inquiry Using Phenomenological Interviewing



Researcher as instrument. Understanding the researcher's position in the study is an important aspect of internal validity in qualitative research, and crucial to the phenomenological approach. Reflexivity, the process of reflecting on the self as the primary instrument of data collection, is used to promote trustworthiness (Merriam, 2009; Richards, 2009). Reflexivity entails all aspects of the researcher's position in the study, including biases, theoretical orientation, worldview, and potentially problematic relationship(s) with the study. At the time of the study, I worked as a counselor at a university counseling center, as a member of a psychiatric emergency team at a hospital, and as an adjunct instructor in a graduate counseling program. I identify as a White, heterosexual, cisgender, able-bodied female who is 34 years of age. I am a Licensed Professional Counselor in the Commonwealth of Virginia and a doctoral candidate in a Counseling and Supervision Ph.D. program. I am interested in mindfulness, multiculturalism, and social justice. My worldview and teaching pedagogy are steeped in constructivism, systems, feminism, and multiculturalism.

I am also the co-creator and co-presenter of the Mindful Multiculturalism workshop. The workshop was initially developed by my colleague and I to blend shared interests and fill an anticipated need in MCT. Therefore, the first conceptualization of the workshop was through the lens of significant interest and excitement. It is clear that I am significantly biased from the outset and, due to this level of involvement, it is impossible that the creation and execution of the research study has not been impacted by me. However, as van Manen (1990) observed, the selection of the phenomenon under study "always implies a particular interest, station, or vantage point in life" (p. 40). It is the phenomenon that is of deep interest to the researcher that is the starting point in

phenomenological inquiry, with the question, “What human experience do I feel called upon to make topical for my investigation?” (van Manen, 1990, p. 40).

Finally, as part of reflexivity, it is important to consider the researcher’s philosophical perspective underpinning the study. I approached this study from an interpretive, also called constructivist, perspective. This point of view espouses a socially constructed reality that allows for multiple interpretations of a single event, as opposed to a single, observable reality (Merriam, 2009). The meanings and perceptions that arise from the description of one’s multisensory experience of an event are paramount to informing constructivist research. In other words, an experience cannot be objectifiably measured; an experience is how it is described. Further, just as descriptions can change, realities can change and evolve. Congruent with goals for constructivist research, I sought to understand the experience of participants in the workshop and discover factors/dynamics of particular importance to the participants. Naturally, this philosophical foundation guided the design of the study away from a quantitative pre- and post-measure outcome study and toward phenomenological qualitative inquiry. As this was the lens through which the entire study was viewed, coupled with the interest and excitement with which the workshop was first conceived, it would be irresponsible not to acknowledge this as a source of bias. A point of consideration regarding bias and qualitative research was presented by Shields (as quoted in Merriam, 2009):

The strength of qualitative approaches is that they account for and include difference—ideologically, epistemologically, methodologically—and most importantly, humanly. They do not attempt to eliminate what cannot be discounted. They do not attempt to simplify what cannot be simplified. (p. 52)

Further, van Manen (1990) encouraged the use of personal experience as the starting point for phenomenological inquiry, with the observation of the possibility that the researcher's perspective is one of many possible human experiences. While bracketing is aptly used to minimize undue researcher influence and bias, the researcher's experience becomes part of the dialogue (van Manen, 1990) that continues with the intelligent conversation between reader and report that, as described by Guba and Lincoln (1981), further builds on the reader's experience and knowledge.

Data Collection

This section presents the data collection and analysis procedures used in the present study. Participant identification and inclusion criteria are reviewed, followed by a description of the events relevant to the study precipitating the participant interviews. In brief, participants completed the online Intercultural Development Inventory (IDI) prior to attending the one-day Mindful Multiculturalism workshop. Within 17 days following the workshop, digitally audiotaped individual interviews were conducted with each of the participants, with the exception of the workshop attendee discussed in the delimitations section below. Interviews were semi-structured, including a combination of specific interview questions and the flexibility of open-ended follow-up questions, probes, and general topics of exploration (Merriam, 2009). A research team individually used qualitative coding for data analysis, and met to agree on main themes and representative quotes used in reporting of results.

Participants. Participants were identified through purposeful sampling, used in qualitative research to intentionally select participants from whom the most insight and understanding can be learned (Merriam, 2009). The ideal candidates for this study were

mental health providers that are currently licensed and practicing. A variety of backgrounds, which includes different levels of clinical experience, different licenses, and previous MCT experiences, provide access to multiple perspectives; ideally, multiple developmental perspectives. Convenience sampling and network sampling are two types of purposeful sampling (Merriam, 2009). Convenience sampling, as the name suggests, uses a sample that is chosen based on factors such as money, site access, time, location, etc. Used alone, this form of sampling has low credibility and is prone to result limited or superficial information. As Merriam (2009) observed, “some dimension of convenience almost always figures into sample selection” (p. 79). This is true for the sample used in this study. The sample was identified through a contact, my former professional colleague and current personal friend. I mentioned the study to this friend, who is a Licensed Clinical Psychologist employed at a small college counseling center in a different city. The contact suggested the possibility of her colleagues being participants, due to the group being licensed practicing professionals who regularly schedule group training and continuing education. She put me in contact via email with the director of two of the small colleges and the sole counselor at a third college to offer, discuss, and plan their participation in the study. The group of colleagues attended the MM workshop for which they received 7.3 contact hours (.73 CEUs) and an invitation to participate in the study. All participants invited to participate agreed to the individual follow-up interviews. The colleague who put me in contact with the participants attended the workshop and was excluded from the study.

This study included seven participants: three Licensed Professional Counselors, two Licensed Clinical Social Workers, one Licensed Clinical Psychologist, and one

counseling student in her counseling internship. All participants are in clinical practice at small college counseling centers in a southeastern region of the United States. They all identify as White women and they ranged from 25 to 60 years of age. Participants' years of clinical experience ranged from the student in her third year and second semester of counseling internship to a clinician with 25 years experience as a licensed clinician. Three participants had approximately 14 years experience and the remaining two had between two and four years experience as licensed clinicians.

Mindful multiculturalism workshop. During the week prior to the workshop, participants completed the online Intercultural Development Inventory (IDI) (Hammer, Bennett, & Wiseman, 2003), which is reviewed below. The one-day workshop began with a didactic introduction to mindfulness, including an overview of the literature on mindfulness in counseling, followed by an opportunity to practice introductory mindfulness activities. Next, participants were taught about the Developmental Model of Intercultural Sensitivity (DMIS) and IDI, and over a working lunch they had the opportunity to privately review their IDI results. Following lunch, participants engaged in multisensory mindfulness activities with embedded time for individual meetings with Mr. Czyszczon to discuss their IDI scores and feedback. This portion of the workshop concluded with all participants present for the final mindfulness activity to retain an attentive mindful state. Finally, participants were encouraged to use mindfulness skills as they hold attention to diverse images spanning numerous representations and intersections of identities. Each of the two rounds of this final activity concluded with time for processing, first through private writing and then with group dialogue. See Appendix A for the Workshop Guide.

Intercultural Development Inventory. The IDI is a 50-item questionnaire, with an additional 10 demographic items, that can be completed with paper and pencil or online in about 15-20 minutes. The IDI also includes four open-ended “contexting” questions that “help further capture the experiences around cultural differences of the respondent (Hammer, 2009). Results of the IDI are presented in graphic form, indicating the respondent’s position on a developmental continuum. This continuum is based on the DMIS, which describes six main worldview orientations toward difference (Bennett, 2004). The orientations are presented as developmental stages in sequence, moving from approaches characterized by avoidance of cultural difference to approaches characterized by seeking cultural difference. The sequence moves from worldviews that are less complex to those that are more complex. Individuals with a more sophisticated worldview perspective “have a more detailed framework for perceiving and understanding patterns of cultural differences between themselves and others” (Hammer, 2009, p. 205) and have greater ability to understand the world through the perspective of culturally different persons. Three worldview perspectives are ethnocentric orientations (denial, polarization, minimization) and three are ethnorelative orientations (acceptance, adaptation, integration). The DMIS was developed using a grounded theory approach with the intent of improving educators’ ability to prepare students for cross-cultural encounters (Bennett, 2004).

The IDI assesses the respondent’s primary orientation toward cultural difference as well as “key developmental...issues that directly face the respondent that, when systematically addressed, can further progression along the continuum” (Hammer, 2009). These “trailing” areas indicate potential unresolved issues from previous worldview

perspectives that remain though the respondent's primary perspective has advanced. The IDI also indicates where the respondent views themselves; for example, a respondent may have an ethnocentric orientation but experience themselves as having an ethnorelative orientation.

Psychometric testing of the IDI demonstrates it is a sound measure of respondents' primary orientations on the DMIS (Hammer, Bennet, & Wiseman, 2003; Paige, Jacobs-Cassuto, Yershova, & DeJaeghere, 2003). The IDI has been found to be cross-culturally generalizable, valid, and reliable (Hammer, 2009; Hammer, 2011). The IDI has been translated into fifteen languages and is being used by over 1400 qualified administrators in a variety of business, educational, governmental, and NGO settings (<http://www.idiinventory.com/>). Rigorous back translation of the IDI “[ensures] both linguistic and conceptual equivalence” (Hammer, 2008, p. 247) and validity testing has “demonstrate[d] the generalizability of the IDI across cultural groups” (p. 253). To date, there are three versions of the IDI (v.1, v.2, and v.3). The qualified administrator in this study was trained on the IDIv2.

Interview protocol. The method of data collection in the present study is through the use of individual, in-person, semi-structured interviews. The six specific interview questions were drawn directly from the research questions, and can be found on the Interview Guide (see Appendix B). Interviews are very commonly used in qualitative research, and can be understood to be a purposeful conversation through which the researcher seeks to gain specific information and perspectives pertinent to the research questions (Merriam, 2009). Phenomenological interviewing can serve the two-fold purpose (van Manen, 1990) of exploration and collection of “narrative material that may

serve as a resource for developing a richer and deeper understanding of a human phenomenon,” (p. 66) and forming a collaborative, conversational relationship with the participant. Participants who engage in such interviews often invest in the topic under study and become co-investigators through conversation (van Manen, 1990).

To the extent possible, it is important to thoughtfully choose the location where the interviews will take place (Richards, 2009). Each participant was interviewed in a private room at a location that was convenient and comfortable. The first two interviews took place in a private room on the campus where the participants work. The next four interviews took place in a private room in the counseling center where the participants work, with the exception of the final participant who did not work there but was familiar with the campus. The first interview did not record and the last interview was interrupted and cut short. Both participants agreed to complete the interviews, by redoing the entire interview and by picking up where the interview was interrupted, respectively. These participants both agreed to meet in a private room at the library on the college campus where one of the participants works. These colleges are in close proximity and all seven participants expressed approval with the location of the interview.

The first interviews were conducted five days following the MM workshop, the next round of interviews were conducted thirteen days following the workshop, and the final interviews were completed seventeen days following the workshop. This arrangement gave participants time to reflect on and potentially apply learned material, and revisit the MM experience through the interview while it is still reasonably “fresh.” The dates and times of the interviews were arranged with participants to best fit their schedule.

Prior to starting each interview, the Consent to Participate in Research (see Appendix F) was reviewed, which includes: information about the purpose of the research; the research procedures; the estimates of time, risks, and benefits of participating in the study; confidentiality; permission to withdraw; and contact information for questions and data requests. Participants signed two copies of the informed consent; one for the researcher and one for the participant's records. I then turned on the digital audio recorder and initiated recording on my cell phone as a back-up method. I began the interview as indicated on the Interview Guide and progressed in a semi-structured manner from there.

As a Licensed Professional Counselor, I approached the interviews from a respectful, warm, sensitive, and nonjudgmental stance to create an open, relaxed, and collaborative conversation. I also maintained mindful focus on the research, intentionally asking follow up questions and allowing space for information pertinent to the purpose, and redirecting tangential remarks as needed. Facilitating collaborative conversation that focuses on meaning-making and interpretation is particularly well suited for reflection on a phenomenon under study (van Manen, 1990).

Semi-structured interviews use both predetermined, structured questions and allow for the inclusion of less structured prompts and probes. The semi-structured format seeks specific information from each participant using a guiding list of questions and areas of exploration, all within a flexible framework (Merriam, 2009). The predetermined interview questions used in this study are included in the Interview Guide. Although the wording and order of main questions is established in the guide, I responded "to the situation at hand, to the emerging worldview of the respondent, and to

new ideas on the topic” (Merriam, 2009, p. 90). Questions eliciting affective responses were not predetermined; those probes were used as affective material emerges in the conversation. Follow-up questions were used to invite participants to expand on their narratives by sharing stream-of-consciousness accounts that include vivid sensory memories, details regarding the circumstances, actions of others involved, and the lessons learned from these experiences.

Having only six predetermined questions for a 60 to 90 minute interview allowed for a lot of flexibility to explore each participant’s experience and stay present and attuned to the participant as the conversation unfolded. This open, adaptable approach is congruent with phenomenology and with the overarching theme of mindfulness. The mindful encounter of the interview was in keeping with this core premise of and approach to the study. Embedded language reflective of this approach can also be found in the predetermined questions (i.e. “come to mind” and “even up to now”). Each interview was digitally audio recorded so that I could maintain full attention to the conversation. I did not take notes during any of the interviews, and wrote striking responses and brief reflections after each interview. Finally, each interview concluded with sincerely thanking the participant for their participation and requesting an email address to use for possible follow-up interviews and member checks.

Data Analysis

To ensure accuracy and become fully familiarized with the data, I transcribed all seven recorded interviews. Interviews were transcribed verbatim, with only one inaudible word omitted. Participants were assigned a pseudonym for anonymity during data analysis.

Qualitative coding, specifically conventional inductive content analysis, was used for data analysis. This approach is commonly used in phenomenological research and appropriate when there is limited research on the phenomenon under study (Hsieh & Shannon, 2005). Preconceived ideas and constructs are set aside, and categories are named using language that emerges from the content of the data (Elo & Kyngäs, 2008; Hsieh & Shannon, 2005).

The goal of qualitative coding is “to learn from the data, to keep revisiting data extracts until you see and understand patterns and explanations” (Richards, 2009, p. 94). Coding is a fundamental aspect of qualitative data analysis (Creswell & Plano-Clark, 2011). The coding process entails sorting through the data to label ideas and collect evidence, such as quotes, for those identified ideas (Creswell & Plano-Clark, 2011). The objective is to make sense of the data and reduce it to its main representative parts, or themes (Richards, 2009). Data horizontalization is the phenomenological approach used in this study, meaning that all initial data is equally weighted and, via analysis, it is organized into nonrepetitive themes to ultimately provide a full description of the essence of the experience (Merriam, 2009). After becoming thoroughly familiar with the data and interpreting the content, the researcher decides how to organize the data into categories and subcategories (Elo & Kyngäs, 2008; Hsieh & Shannon, 2005), and whether or not relationships between categories will be discussed (Hsieh & Shannon, 2005).

Three weeks prior to the first coding team meeting, hard copies of the interview transcripts were provided to each of the four coding team members: the primary researcher, a university faculty member with expertise in multiculturalism, a staff

counselor at a university counseling center, and a case manager at a university counseling center. No member of the coding team had access to any identifying information and they are committed to maintaining confidentiality of all data that they review. The coding team was also provided with instructional materials on qualitative coding, including excerpts from scholarly articles and YouTube videos describing the process of conventional, inductive content analysis.

In preparation for the first meeting, each coding team member used line-by-line, *in vivo*, analytical coding to identify themes and meanings. Analytical coding is used for data interpretation; it allows for reflection on the meaning of the data in context and requires “careful interrogation of the data” (Richards, 2009, p. 103). *In vivo* coding uses the actual words from the text for categories that are inherently well-named. This is different from topic coding, where data is sorted into specific topics (i.e. “Person of color” and “White counselor”). This inductive process uses words that “flow from the data” (Hsieh & Shannon, 2005, p. 1279) to capture meanings and implications. To carry out this process, coders individually read each line of the transcripts, noting striking passages (codes) as they read. Codes were clustered into meaningful groups, thereby creating subcategories and categories. Words from the text that embodied the main ideas and/or intrinsic meanings of the passage were used in category titles to preserve organic category creation.

The coding team met to discuss the emergent codes and categories and consolidate them into main categories that represent the recurring patterns (Merriam, 2009). Prior to the meeting, the coders were sent via email the information in the “researcher as instrument” section of this report and an additional memo for bracketing

(see Appendix C). The email explained the importance of reflexivity and requested that the coding team use the information about me to identify when bias may be influencing the data analysis process. The coding team meeting began with a discussion of each person's approach to coding and the team's approach to the meeting. Regarding the approach to the meeting, the team adopted the metaphor of a completing a jigsaw puzzle: there are puzzle pieces in a jumbled pile, and some people start by looking for corners and others by looking for colors. This is congruent with imaginative variation, a phenomenological strategy in which data is viewed from multiple perspectives (Merriam, 2009). The team also reviewed the purpose of the research and the research questions, in keeping with the importance of being "constantly mindful of one's original question and thus to be steadfastly oriented to the lived experience that makes it possible to ask the "what it is like" question in the first place" (van Manen, 1990, p. 42). A master's level student in clinical mental health counseling asked to observe the coding process to learn about qualitative data analysis. The student observed the first half of the first coding team meeting, but was not provided access to the confidential transcripts.

The team chose to begin with a discussion about main ideas each pulled from the data and then organize those ideas (as opposed to structuring the discussion by going from one research question to the next). The student observer participated in the discussion about the approaches to coding; however he did not have access to confidential data and did not participate in data analysis. First, the team members discussed what stood out to each of them in the overall data. Through an extended conversation about the data, main themes began to emerge. The team then discussed the data according to each research question, identifying and organizing main themes that

emerged for each question. By the conclusion of the meeting, preliminary themes, subthemes/categories, and the codes that comprise the subthemes had been established. Throughout the discussion, I requested feedback monitoring my potential bias. I also reviewed each of the team's coded transcripts and, during the meeting, checked for "intercoder agreement" (Creswell & Plano Clark, 2011, p. 212) regarding the main categories and their alignment with each research question.

Next, the team completed a second round of coding, using fresh transcripts and the preliminary data results for focused coding. During this second round of coding, again done independently by each coding team member, quotes were selected that exemplify the themes and subthemes. This round of coding clarified the categories/subthemes and the main themes for each research question. Themes are the overarching main ideas that capture (are described by) several categories, and offer organized and clear responses to the research questions.

The team met again to identify the final categories, themes, and quotes based on robust data. Each member shared their findings from the second round of coding and highlighted quotes that exemplified the main themes. As part of this discussion, coding team members reflected on their experiences as they read transcripts. In doing so, the coding team acknowledged their subjective reactions and multiple perspectives, much like my consideration of positioning. Further, from the constructivist lens for this research, this discussion parallels my quest to understand multiple perspectives and the meanings that arise from an experience that cannot be objectifiably measured. Each coding team member confirmed accuracy of the themes as representative of the data as well as my ability to maintain the point of view as investigator during the interviews.

Presented in the next chapter, results of the study identify the themes and include supportive rich, thick description from the data. Due to the intimate nature of the participant group, pseudonyms were not used for reporting results to protect the participant's anonymity.

Limitations

This study is limited by the small sample size of seven participants. Although a small sample size is common and appropriate for qualitative research, it limits generalizability of the findings. In addition, the participants in this study are a blend of Licensed Professional Counselors, Licensed Clinical Social Workers, a Licensed Psychologists, and one counseling student working in a specific geographical area at three college counseling centers. All participants identify as White women, with one participant identifying more specifically as a White Cuban-American. This sample is not representative of the entire field of mental health practitioners, which also limits the generalizability of the findings.

Qualitative inquiry is limited by the integrity and sensitivity of the investigator (Merriam, 2009). As the workshop co-creator, co-presenter, and the primary investigator, my positioning in the study creates numerous opportunities for personal bias to impact the process and data. As with any qualitative inquiry, there is potential influence from the unavoidable subjectivity of the researcher. However, some argue that the inclusion of difference, the deep investigation of limited encounters, and the inclusion (rather than elimination) of complexity and nuance are some of the reasons that make qualitative research a gold standard approach (Merriam, 2009).

Another potential limitation related to my positioning is how the dual role of workshop co-presenter and investigator could interfere with participants' comfort in sharing negative feedback. Although the participants are licensed professionals and can be expected to be able to give nuanced, honest, and direct feedback, I am aware that it can be very difficult for some people to give in-person feedback other than positive or neutral. The coding team expressed that I was able to create a safe environment for the participants during the interview, as supported by participants sharing sensitive and revealing information, two becoming tearful, and several offering critiques. I also addressed this potential barrier by not asking for positive feedback, asking specifically for negative feedback, allowing adequate time for participants to respond, and often asking a second time to encourage full disclosure.

Finally, one coding team member reported difficulty coding one participant's transcript due to detailed content reflective of an ethnocentric worldview particularly as it related to the participant's experience with clients. The coding team member described it as "a great deal of static" that interfered with her ability to hear the participant's voice as compared to the other participants. Being distracted by the content of this one interview was a limitation for this coding team member. The other coding team members did not share this experience with that interview. Another coding team member reported similar interference with a different interview that she was able to overcome when the tone of the interview changed. This coding team member reread the interview twice after experiencing this shift so that she was able to code the interview without the previous barrier. Additional considerations regarding the research team will be discussed in Chapter V.

Delimitation

One licensed psychologist who participated in the workshop and received CEUs for attending was excluded from the study. This decision was made from the outset due to the participant having full knowledge beforehand of the workshop contents, general premise of the study, and a personal relationship with the researcher.

Data Integrity

It is important to discuss the integrity of the study and outline measures taken to enhance rigor. Trustworthiness is established to the extent that the study has been executed with rigor and in an ethical manner (Merriam, 2009). The validity of a study refers to whether or not the results mirror reality or, in other words, captured the phenomenon under investigation. Internal validity refers to the extent to which the results measured or found what is truly in the data. It is important to remember that in qualitative research, reality is dynamic and multidimensional. Rather than attempting to measure a single, fixed, objective “measure” of the phenomenon, the goal is to capture the holistic and complex essence of the participants’ experiences, from multiple perspectives, at that point in time.

Internal validity is a strength of qualitative research due to the ability to capture multiple dimensions of a shared reality; in this case, understanding the experiences and perspectives of individuals involved in the phenomenon under study. Credibility was enhanced using triangulation; or, the use of multiple sources of measurement. Multiple investigators participated in data analysis via the coding team, who independently coded transcripts, achieved intercoder agreement, and compared findings in a collaborative process to agree on the findings of the research. Data triangulation also included

comparisons of the data gathered to previous research and theory. The postmodern conceptualization of this integrity measure, crystallization, is pertinent to this phenomenological inquiry. The coding team respected the multidimensionality of the responses and aimed to crystallize the findings. The coding team contribution is described in more detail below.

Reliability refers to how well the findings can be replicated. Traditionally, in quantitative research this concept is also rooted in the idea of a single, fixed reality. Due to the complex, dynamic, and socially constructed viewpoint on reality, qualitative research does not seek the same objective measure of reality as defined in quantitative research. The more pertinent appraisal of reliability for qualitative research is the dependability of the findings with the data collected (Lincoln & Guba, 1985; Merriam, 2009). In other words, this concept refers to the assurance that the reported findings are consistent with the data collected. Peer review and triangulation are strategies for reliability and credibility (Merriam, 2009). Peer review was naturally built into this research as a dissertation study. The researcher consulted with the dissertation committee members throughout the process, and committee members reviewed the findings and methodology. The coding team also served as peer review for reliability. The three team members, chosen for their relevant expertise and professional experience, adhered to high ethical standards for data analysis. The team assisted with the coding of data, selection of categories and themes, and selection of illustrative quotes. The interviews were meticulously transcribed and exceptionally accurate, with only one inaudible word omitted. Coded transcripts were reviewed and intercoder agreement was achieved. The coding team also reviewed and provided feedback on the written report of findings so that

the study results were presented using written language that accurately represented the coding team's conclusions.

Merriam (2009) pointed out the potential ethical pitfall of qualitative case study in that the researcher can choose to include and exclude data in such a way as to illustrate whatever they wish. A validity and reliability strategy that addresses this concern is reflexivity: attentiveness to the position of the researcher. I wholeheartedly engaged in reflexivity and embraced the concept of epoche. The research team was provided with bracketing information about me and repeatedly asked during data analysis for feedback about potential influence to minimize bias. I also kept an audit trail for reliability, which included a record of the rationale for the decisions made during the research process.

The generalizability, or transferability, refers to the extent to which the findings are applicable (i.e. generalizable, transferable) to other situations. A highly descriptive and detailed presentation of the findings in Chapter IV is provided to enhance the generalizability of the findings (Lincoln & Guba, 1985; Merriam, 2009). Detailed, thorough description is used so that the reader has enough information to draw the conclusion that the findings are justified, or "make sense." This thick, rich description also creates the opportunity for readers to learn vicariously from the narrative accounts. Merriam (2009) highlighted the perspective that universals can be drawn from particulars. In addition, just as the researcher serves as an interpreter as they encounter the data and present the findings, the reader will reconstruct the knowledge as they encounter it, with a likely result of it being more personally useful to the reader. In this sense, the reader determines how applicable the findings are to their situation (Merriam, 2009).

Finally, this study was conducted with the approval and under the guidance of James Madison University's Institutional Review Board (IRB). The study adhered to high ethical standards, including the utmost respect for and ethical treatment of human subjects. All processes of informed consent were reviewed with participants, including confidentiality, explanation of risk, and the option to opt-out at any time. Participants received a signed copy of the informed consent. IRB Approvals are available in Appendices E and F.

Chapter Summary

This chapter presented the purpose of the research and described the research process. This phenomenological research study aimed to understand the personal and professional experiences of seven mental health clinicians pertaining to their participation in the MM workshop and related experiences with multiculturalism and diversity. Participants were identified through my friend and former colleague and this sample fit the identified needs of the research. Between five to 17 days following the workshop, each participant took part in a 60 to 90 minute semi-structured interview at a location that was agreeable and comfortable to the participant. I transcribed the interviews and a coding team assisted with a thorough process of inductive content analysis. This chapter concluded with a discussion of data integrity measures. The following chapter provides a detailed report of the results of data analysis.

Chapter IV

Results: The Essence

This phenomenological study sought to understand the lived experience of practicing mental health providers who participated in a one-day training in “Mindful Multiculturalism” (MM), including personal growth and professional learning experiences. Seven participants were invited to engage in semi-structured interviews based on the research questions previously presented in Chapter III. The questions addressed the participants’ experiences in the MM workshop, lived experiences related to multiculturalism and diversity, prior formal training in multiculturalism and diversity, lived experiences since the workshop, and what they envision for themselves in the future.

The interviews were transcribed verbatim and a research team coded the interviews to identify main themes and representative quotes. Each participant was assigned a pseudonym for anonymity during data analysis and data storage. This small group of mental health providers included coworkers and colleagues who meet regularly for continuing education, and attributing quotes to particular pseudonyms throughout the study would make participants identifiable to each other. Therefore, pseudonyms were not used to protect confidentiality of the participants. Additional identifying information was omitted and only quotes that preserved anonymity were selected to represent themes. Although interviews were transcribed verbatim, quotes are presented in intelligent verbatim style for flow and easier reading, without detracting from meaning.

This chapter describes the themes that emerged from the data analysis and uses quotes from the interviews in order to provide detailed, rich accounts that convey the essence of the participants’ experiences. A substantial amount of data is presented using

the participants' own language, with the intent of upholding the poeticizing tradition of phenomenological research (van Manen, 1990). van Manen (1990) reminded us that the evocative words convey meaning that, much like a poem, are in and of themselves the essence that is sought by phenomenology. The interviews were the means for acquiring the data, and quotes were chosen instead of relying only on vast summaries written in the researcher's language.

The remainder of the chapter is organized into six main sections. First, study participants are introduced primarily using self-descriptive information that was spontaneously offered during the interviews. The next five sections present the themes of the study. These sections are organized by the research questions and therefore reported sequentially. Each section includes a detailed discussion of main themes and subthemes for each question, presented in no particular, or hierarchical, order. Within each theme is an array of lived experiences, and intersections exist within and between themes. The nuances of the subthemes and intersections are described in each section, followed by a spectrum of illustrative quotes drawn from the interviews. A brief summary concludes the chapter.

Participant Characteristics

There were seven participants in this study, all in clinical practice at small college counseling centers in a southeastern region of the United States. Six of the participants are licensed mental health providers: three Licensed Professional Counselors, two Licensed Clinical Social Workers, and one Licensed Clinical Psychologist. One participant is a third-year clinical mental health counseling student in her internship. All participants identify as White women and they ranged from 25 to 60 years of age.

Participants' years of clinical experience ranged from the student in her third year and second semester of counseling internship to a clinician with 25 years experience as a licensed clinician. Three participants had approximately 14 years experience; one had two and a half years experience and one had four years experience.

Five participants spontaneously offered descriptions of themselves during the interviews. One participant described herself as a glass half full type of person who is a caretaker of others. She prefers to avoid conflict and wants to make things comfortable for others. She doesn't sit down for long and considers relaxation to be doing three things instead of ten. She loves learning.

Another participant also described herself as someone who loves learning and has spent a significant amount of time as a student, earning three master's degrees. She is proud of her accomplishments, is ambitious, and seeks continued expansion in her personal and professional experiences. She identified as an introvert who is more comfortable in individual and very small group encounters. She also described herself as someone who enjoys being able to be spontaneous. She is the only participant who remarked about her own experience as a client in therapy.

Another participant who characterized herself as introverted spoke of often being "in her head." She further referred to herself as a visual learner who is task-oriented. She does not consider herself to be an intuitive person, but trusts her immediate reactions.

One participant considered herself to be independent, strong-willed, opinionated, and deep-thinking. Another described herself as an open, warm, and nice person who can also be an oppositional "pain" who "likes to push."

Of the two participants who did not spontaneously offer descriptions of themselves, one shared meaningful reflections that emphasized her strong identity as a mother. Another offered comments that portrayed her herself as a life-long advocate for social justice, including being in the first high school class in her state to fully integrate, which prompted her to joining the NAACP as a teen.

Question 1: Workshop Experience

The first research question is a direct inquiry into the participants' experiences during the MM workshop. Each participant was presented with this prompt and question: *Two weeks ago we shared a day together. We practiced mindfulness activities, talked about the Developmental Model of Intercultural Sensitivity and you received your results on the Intercultural Development Inventory. We used mindfulness strategies as we looked at diverse images. What are some of the memorable experiences you had that day?* Five main themes emerged: mindfulness activities, the IDI "gap," the group experience, the powerful images, and shifts in perspective.

Mindfulness activities. Aspects of the mindfulness activities that were particularly salient for the participants were the range of experiences within the group, the variety of activities experienced, future possible uses of those activities, and overall heightened awareness. They reported experiencing a diverse array of reactions to the mindfulness activities. Prominent among these reactions were aspects that were novel and the experience of relaxation. Further, participants recalled being struck by the range of experiences within the group that was discovered as the members processed each mindfulness activity. This connects to the theme of the group experience, which will be discussed later in this section. This range of experiences was also enhanced by the

variety of mindfulness activities incorporated into the workshop. Several participants commented on being able to practice different types of mindfulness activities throughout the day. The variety of reactions and the types of practices prompted musings on past and future uses of mindfulness with clients. Overall, participants reported remembering a heightened sense of awareness from the mindfulness activities. The following discussion of these subthemes and their intersections includes quotations that exemplify the dynamic interplay of these lived experiences.

Each participant spoke about the mindfulness activities from the workshop as a memorable part of the experience. The range of emotions was diverse, including some initial apprehension and nervousness, eventual relaxation, overall enjoyment, intrigue, and some discomfort. Although the emotions of the participants varied, all reported that the mindfulness activities were memorable, striking, and impactful. For example, one participant recalled feeling initially very nervous about engaging in the activities.

Although she reported great personal enjoyment in being able to “gradually relax,” which is how she previously understood mindfulness, she had not been able to integrate it into her clinical work. Engaging in mindfulness activities with colleagues who she perceived to be very skilled at mindfulness triggered a feeling of lack of confidence and anxiety. It became a very memorable experience for her to learn about different avenues for exploring and using mindfulness.

The variety of activities was especially memorable for many participants. Several reported never having learned about or practiced several of the avenues for mindfulness that were part of the workshop, and found their reactions to the different stimuli remained

memorable and vivid. One person observed that the group setting provided a powerful context for exploring the diversity of humans:

I think the different avenues of the mindfulness, and how it can connect to everyone in the room, even by just a candle flame, or by just one song. And so I thought that was really interesting because I hadn't been exposed to all the different types of activities that we did. And then kind of how it translates to when you're in a situation that's new, working with people who are new, and how to kind of have that in touch with what's going on inside your body and your head while you're in a potentially stressful situation to make that easier.

Not only did their reactions to the activities stick with them, it was also memorable “being able to hear other participant’s experiences of what each activity was like for them and to resonate with some of that information.”

Whether or not they had engaged in such activities before, all participants but one reported having novel responses to the mindfulness exercises in the workshop. In particular, several remarked that they had never before consciously thought about or intentionally used mindfulness strategies to explore multiculturalism. Even one person who had practiced mindfulness on a daily basis for years described the application to multiculturalism as “very fresh” to her. One participant reported that previous mindfulness exercises had been unpleasant experiences for her, so she had chosen to leave the room during portions of the workshop. Nevertheless, she still found hearing the experiences of the others to be noteworthy:

The interactions with other people and listening to how they experienced it is always fun to hear where people were at. That they could get so in tune with

things, and pay such close attention. Okay, that's cool. But not where I'm at. ...

I'm not sorry about taking care of myself in that respect.

Two participants recollected memorable reactions to the use of ambient music as a focus for mindful attention. During the workshop, a slow song was played for several minutes followed by an unannounced change to a faster song. The music stimulated cognitive material related their backgrounds. For the participant with a background in dance, she recalled an unusual experience of listening to the slow song. She described using slower instrumental music as background when she studies. When brought to the foreground for the mindfulness activity, she felt concern about becoming relaxed to the point she would fall asleep, and desired the song to be faster. Then when the faster song came on, a new experience emerged:

I like choreographing. Like jazz dance, and even my ballet dances were not to traditional ballet music because I liked the faster ones. So that might play into it too, because even in my head—the dancers in my head per se—were doing stuff. So, that was more comfortable and more enjoyable I guess for me, to have the faster one.

As this material came into awareness, it detracted from the potential relaxation of mindful attention to ambient music. However, most participants experienced the mindfulness activities as very relaxing. This includes the participant quoted above who found herself thinking of choreographed dancers. She also repeatedly described her experience as completely recharging. Even from “just a couple of minutes” of mindfulness, she gained a feeling of relaxation and rejuvenation that remained with her through the day.

Many participants spoke about using mindfulness with clients prior to the workshop and in the future. For the participants who had the response to music, their comments about future uses of mindfulness specifically took into account personal differences in reactions to stimuli. Continuing with the participant who thought of dancers, she spoke about having future clients choose the avenue of mindfulness they prefer, so that they “have that connection with the experience, even from the beginning.”

The participant with a background in piano offered her feedback as an indirect suggestion for what sounds to use; namely, how nature sounds may be more effective for some people than ambient music.

For me personally – and this is just me – nature sounds are more effective than music. ... I’m in an analytical experience listening to rhythm patterns and that type of thing, versus getting into the mindfulness part of the exercise. Again the patterns and the sounds of the music itself start stimulating cognitive material, instead of just listening to ocean or trees.

Participants unanimously reported an experience of heightened awareness during the workshop, which contributed to their ability to observe their own reactions. One person commented:

Well, probably one of the most memorable is kind of a summary, is just the heightened awareness around the sorts of internal reactions that are going on, and that place of nonjudgmental reality around those. I think that that was helpful.

The interplay of this heightened awareness with the other main themes in this section will be explored at the end of this section.

The IDI “gap.” All seven participants vividly recalled their reactions to seeing the “gap” in their Intercultural Development Inventory (IDI) results. This gap was the difference between their perceived and actual worldview perspectives. Typically, people perceive themselves to be further along in their intercultural sensitivity development than they actually are, and this information was presented to the group during the workshop. Although all participants recalled their reactions to the gap, there was a distinct difference between those who had taken it before and those for whom it was the first time. For the few who had taken it, their level of emotional reaction was not as pronounced. Most participants who had not taken the IDI before, however, reported strong negative reactions to the gap when they initially received the results. Resolution of these negative feelings occurred via nonjudgmental discussion of the meaning of the gap, especially as it was normalized among the group. The subtheme of normalizing the gap intersects with the next main theme in this section, the group experience.

Most of the participants who had never before taken the IDI expressed shock, embarrassment, disappointment, and anxiety when first receiving their feedback. One person noted that this issue carried over into the lunch break.

A couple of the other participants, when we went to lunch together and we were all reviewing [our feedback], I think we had similar reactions. Like, “What? What do you mean?” I think it felt a little like ... maybe I’m not as good at dealing with people from other cultures as I think I am. And that was ... a little anxiety-provoking.

Part of what assuaged this participant’s initial surprise and worry was the opportunity to learn more about what the IDI is measuring. As the participant quoted

above conveyed, seeing the gap was experienced as an ego threat, triggering concerns about cultural insensitivity or incompetence. During the workshop, the discussion of the IDI and the developmental model on which it is based is framed by a nonjudgmental approach. One's worldview perspective is explained as being naturally and understandably shaped by an individual's collection of life experiences that "are what they are," so to speak. It is also presented that it is a common result that the perceived worldview is more developmentally advanced than the actual worldview. One participant shared that it was helpful to consider what the results meant, as compared to her initial fears about what may reflect about her as a person and counselor.

I would say that it helped to kind of really think about what the results on the inventory meant, compared to what my initial thought was that they it meant.

This is based on my experiences. ...This isn't a reflection of me as a person, or my level of compassion or care or empathy for people of other cultures, or diverse populations.

Another participant who was initially troubled by the results had a more transformative experience after calling into question her way of being in the world. She described her shock, discomfort, and disturbance at the "pretty big discrepancy" between her perceived and actual IDI scores that was not initially assuaged from hearing that the gap is common. After further reflection, she came to this conclusion:

That was another part of the experience that was helpful for me, because it put it right in front of me that there is a difference between how you see yourself and how you actually are thinking or actually feeling. And so that was the crisis that needed to be committed to create the change, basically, in my own life. And so,

that would be another positive part of the experience for me, was actually being able to step back and look at that and accept that, yep, that's probably pretty accurate.

This excerpt also conveys the intersection among themes, including heightened awareness and shifts in perspective.

The participants who had taken the IDI before did not react with the same level of shock as they had the first time. However, one was disappointed that the gap had not narrowed since the last time she took the IDI, and receiving this feedback was another striking consequence of the workshop. As previously noted, the level of emotional reaction was not as pronounced as compared to those who had never before taken the IDI. This participant who reported disappointment that her gap had not narrowed described it as:

I was hoping for less of a gap. But that was still there. So, I was like, "Oh yeah, there's that gap."

For these participants, the gap was also experienced as a helpful reminder of the need for continued development and a good prompt for figuring out next steps. One participant described how "very valuable" this reminder was in this way:

I don't think I'm arrogant, but I can be sort of like, "Oh yeah, I've had all these experiences. This is good. I've got this. I've got this!" No, I don't have this! I'm still a work in progress, very much. ... And so it was really a good prompt for figuring out from the plan, what I need to do next to further that along.

A notable exception was the participant who related her inventory feedback to her status as an emerging professional which, for her, made the gap feel relevant and

appropriate. She described her position “on the cusp of being on the next level” as congruent with her level of educational and clinical experience, which felt natural to her to be “making that transition into more of an open-minded, fluid place.” This participant also described herself as “a work in progress,” referring to the continued growth and development she sees for herself in her future career. This reaction parallels that of the seasoned professionals who had already taken the IDI and experienced it as a reminder that in spite of all they have learned and experienced, there is room for continued development.

Normalizing the gap was an important and memorable part of the experience for each participant. For those who had taken the IDI before, they recalled receiving their results and knowing that colleagues had similar gaps.

When we had taken it before ...I think most of us had a similar kind of gap. So that was kind of reassuring, so that it wasn't just me. ... So I was also aware of that it's not just me.

All of the participants expressed sentiments reflective of the idea that “it's not just me.” One described it, laughingly, as: “Typical, you know, you feel better when you're like everybody else.” The participants in the workshop for whom it was a new experience, the safety of the group, respect for each other, and sharing that they all had gaps were important and memorable. All reported reassurance in having the gap normalized by directly knowing that their colleagues also had gaps. This was more powerful than hearing from the IDI qualified administrator that it is a common result. This is a significant intersection between the themes of the IDI gap and the group

experience. The group dynamics, including safety and respect among members, will be discussed in more detail in the next section.

The group experience. There were several memorable and impactful aspects to the group experience that emerged from the interviews. The group members made social comparisons that sparked such reactions as anxiety, reassurance, and admiration. The perception of respect among the group (which included a sense of member integrity) and safety in the group impacted how the group members experienced sharing with and learning from other members. Learning from different reactions was magnified by the preconception of group homogeneity; the element of surprise seemed to make the different reactions more memorable and impactful. The respect for each other and the surprise at different reactions connect to another subtheme: damage potential. Participants expressed a concern for the possibility that a group member could unintentionally cause emotional pain to another. This protectiveness against damage potential was mediated by respect for their colleagues in that participants also expressed confidence that a difficult conversation that did take place could and would be resolved. The subthemes of the group experience with illustrative quotes are presented in greater detail below.

Aspects of comparisons were reported in the beginning of the discussion of the mindfulness activities theme, with the participant who described her initial nervousness about practicing mindfulness during the workshop due to lack of confidence in her ability to incorporate it clinically. Comparing herself with colleagues she believed were more skilled than she added to her nervousness:

And part of it was just simply getting out of my own comfort zone and trying something that actually made me a little bit anxious, with colleagues who I felt were very good in that area to begin with.

Comparisons as a subtheme intersected with the shared experience of reassurance from normalizing the IDI gap, the preconception of group homogeneity, and respect among group members. One participant described speaking to colleagues who she perceives as being similar to her, which reduced her anxiety and helped her reach the conclusion “it made sense that we had similar results.” Another participant described it this way:

I was happy to see my colleagues had the same thing. My colleague who I tremendously respect; I thought, “Well that makes me feel a little bit better.”

Participants found comparisons with members affirming for others reasons as well, including one participant who, in hearing about others’ anxieties, felt affirmed in her ability to maintain a mindful state free of “mental chatter.” Two participants expressed admiration for the vulnerability that one group member demonstrated in revealing a personal issue. Although the incident was brief, it was seen as a significant emotional risk that was both surprising and admirable. One participant who remarked about this moment also spoke about her difficulty opening up in groups, and shared this response to the other group member’s revelation: “She’s really on that vulnerability scale; she’s taking a risk there. And I really admired it.”

Group intimacy—both in the small size and familiarity with one another—contributed to the experience of the workshop as a safe environment. The small group size was described as “tremendously helpful” in that it allowed for a variety of

perspectives and interaction with all members. The experience of the group safety was also enhanced by respect between members and the perceived integrity of the group.

I know the people in the group; I know they only bring folks to the table that have a certain level of integrity. ... It's not a group that's gonna tolerate folks that don't have a certain standard of professionalism and, and just soul, I guess.

One person did not share the same sense of the safety. For her, there was not enough security for her to fully express herself in the group. This participant characterized her general vigilance as always carrying with her "this sense of what is it safe to say where, with whom." She noted the significance of past experiences, which will be discussed further as a theme of Question 3, as contributing to her perceived threats. After sharing a particularly impactful life event, she related it to how she experienced safety in the group during the workshop:

And I think that that piece probably very much connects to the sense of safety, or not, and how one appears in a group. I think I'm probably a lot more sensitive than the average person around that stuff.

During the interview, this participant described her enjoyment of being able to share openly in very small and safe groups, and in one-on-one situations such as the interview. Indeed, she engaged deeply in the interview and was especially forthcoming and open about her experiences.

There was a particular awareness of others in the group that was distinct from the social comparisons subtheme. For most participants, one aspect of this awareness of others was concern that a group member may be inadvertently injured. This damage potential subtheme intersects with the respect group members held for each other. One

participant spoke of a particular image during the mindful multiculturalism experiential activity that elicited her protectiveness for another group member.

I had a little protective reaction. Like, oh gosh, I hope somebody doesn't say in this group something that would be hurtful to another member of the group. Like, "Oh that makes me sick" or something like that. And I wouldn't think any of my peers in counseling would say that, but, if they're trying to be really honest and they have some deep-seeded issues that way, I was just thinking, "Oh how's that gonna be for X or for Y." ... I didn't want anyone's feelings to get hurt!

This participant later shared personal life experiences that, as she described it, created in her "extra sensitivity" to the social issue conveyed in the image. She expressed worry about the "damage potential" of a group member suffering emotional injury if certain views were expressed by others, and the relief that it did not occur.

One participant voiced concern that another group member would experience a discussion of that image "like some kind of invasion or some kind of unfair thing to talk about." Yet another group member remarked about her awareness of others in this way: "I'm trying to not say something or do something or step on toes." For these two, this sensitivity to the damage potential resulted in a cautious choice to withhold comments and process internally rather than freely express themselves in the group.

Most participants' reflections about "damage potential" were worries about colleagues. However, one participant expressed this sensitivity to "damage potential" with regard to the workshop presenters. She expressed concern that one of her colleagues in the group potentially upset the workshop co-facilitators: "I was very uncomfortable because ... I felt like, geez, I mean, she's hurting their feelings."

An interesting aspect of this dynamic is that there was an intense discussion between group members that several participants recalled due to the heightened emotional reactions, differing views, and personal content. As participants reflected back on the discussion, they recalled no one being offended and that those involved had reached resolution at the conclusion of the discussion. Several participants expressed a sense of confidence that the group members would reach resolution and come away from it without feeling injured or offended by each other.

I knew that they would work that out, and they did. You know they were able to claim it and they did; one said “I’m sorry if I hurt your feelings” and the other said “No it was fine, fine, fine, don’t even worry.” I knew that’s the way it would probably happen.

One participant had a different reaction to the intense conversation, which tapped into her experience of power dynamics in the room and her general discomfort with conflict.

For me, what’s my role in this conversation? It’s making me nervous, but I’m not talking. So why am I nervous about what’s happening because the conflict wasn’t with me, it was with two other people. And so it was just like, why am I nervous about being a bystander with this?

In spite of her nervousness and discomfort during the conversation, she went on to describe her appreciation that multiple perspectives were shared and the issue felt resolved.

A very memorable and impactful part of the experience for all group members was the group interaction and opportunity to learn from the variety of reactions in the room. This subtheme includes learning from one’s own reactions as well as from

colleague's diverse responses to the same stimuli. Learning from the variety of reactions and perceptions in the group was described as interesting, enjoyable, a good reminder, eye-opening, engaging, surprising, shocking, powerful, and meaningful. The adjective "interesting" was used with great frequency throughout all the interviews. All seven participants described the workshop as interesting, and frequently related the enlightening discussions about their diverse perceptions and reactions.

Something that I might have perceived on a very emotional level someone else might've looked at very removed and clinical and vice versa. So it was interesting. And I always enjoy the conversations of things like that.

Another participant described the different levels of her experience in this way:

And the part that probably sticks with me the most, was in the afternoon when we did the pictures. I was kind of surprised by some of my own thoughts, and I was incredibly surprised by some of my colleague's thoughts. And on top of that—I keep using the word surprised—but I was, kind of shocked, surprised, by my reactions to some of my colleague's thoughts.

A recurrent aspect of the surprise participants felt stemmed from the idea of group homogeneity. Several group members remarked about the appearance of the group as homogenous: White women in the same field. Hearing the significantly different reactions from colleagues in similar professions served as a startling reminder of within-group differences. Several participants expressed this as an important lesson that seems obvious, yet can easily be forgotten or fall out of conscious awareness.

It was just such a great awareness that not everybody is gonna react the same way. And that should be a no-brainer. But it was really good to revisit that. Yeah.

You're sitting with this group of counselors and you think you're all fairly homogenous, but not entirely so.

Ultimately, the reports about the power of learning from contrasting reactions indicated a shared group experience of greater attunement with their own internal happenings (connection to heightened awareness subtheme) and the impact of hearing different responses from their respected colleagues.

I saw all of it as learning. Because I was observing my reactions, whether I was talking about them or not, and ... I was very interested in hearing what everyone else had to say. ... I feel like all of it was learning whether it was just internal observation or whether it was shared. And I just really enjoyed it.

Considering the level of engagement and learning that was stimulated by hearing the unexpected variety of reactions from their respected colleagues, it is perhaps not surprising that one participant expressed her disappointment that some of her colleagues did not participate as much as she would have liked.

Powerful images. While participants did share their different responses to the mindfulness activities, the most striking and impactful reactions emerged from the discussion about the “mindful multiculturalism” activity. During this workshop activity, participants used mindfulness strategies as they held their gaze on diverse images. The interviews with participants revealed several layers of this experience that were impactful for the participants: their reactions, their meta-cognitive experience, and reacting to their colleague’s responses.

Participants all shared at length about the experiences that came from viewing the images. Responses included specific reactions such as angst, fear, judgment, anxiety,

familiarity, and curiosity. They also became aware of the cognitive strategies they used when they encountered the images. For example, participants spoke about creating stories (positive or negative) for the people in the images, and considering where they may have encountered the person and how they would react. Participants also engaged in meta-cognitive reflection; what it was like to create narratives to provide meaningful contexts for the individuals in the images. It was striking to the participants how quickly and intensely their emotions were stirred and then followed by a contexting narrative. In the words of one participant, “it was really helpful to become aware of all those thoughts and be forced to sit with them for a few minutes.” This same participant described feeling anxious when an image did not connect with a memory at all. As she reflected further on the experience, she decided it was probably good because she did not feel judgment, and instead became curious to learn more about the images regarding which she had no prior knowledge or preconceived framework.

The personal and group reactions to these images were a powerful part of the workshop, described by one coding team member as a “catalyst” for personal examination and shifts in perspective. An aspect of this dynamic that connects with other themes is the surprise that participants experienced by their own reactions and the reactions of others in the group. One participant expressed her immense surprise at the intensity of her reaction to what unfolded in the group, noting that although she already knew she was sensitive to one issue, “the level at which it affected me and the level at which it aggravated me, and the level at which I felt pain, was incredibly surprising to me.” The unexpected powerful internal experiences the participants had, and how they compared with the reactions of others in the room, generated memorable reflection and

dialogue. As one participant spoke about how interesting it was to learn about what others in the room are thinking and feeling, as well as to curiously consider the person in the image.

So, you have that lightning bolt of reaction, but the thunder is both: A, about so what's the thunder like for everyone else around you; but also, B, what's the story? ... This image, what is that person's thunder? What's going on?

Shifts in perspective. The main themes described in this section—mindfulness activities, the IDI gap, the group experience, and the powerful images—combined to create an impactful experience for the participants that prompted shifts in perspective. These themes are interwoven in all the interviews, and two participants gave voice to the continuing impact of these dynamics. One stated that when she catches herself having a judgmental reaction, she usually tries to “flip it around” and see it from another perspective. Similar to most other participants, she remarked that she would like to think that she does not have automatic judgments, but also recognizes that everybody does. Shortly after saying that she usually tries to question any initial negative reactions, she talked about how strong reactions can illicit a “cut and dried” feeling that absolutely cements her thoughts about the issue that triggered the reaction. However, during the workshop she found herself challenging these absolute judgments, and she reported “although my automatic response would be one thing, I would probably be more likely to pull back ... and look at it from a different direction.” She described her experience of the workshop dynamics culminating in this shift in perspective as follows:

I think part of it was the discussion about the inventory, and when we talked about how we develop the perspectives that we have. That's sort of in the back of my

mind, how we grew up and the things that go into making us who we are and influence us as we were coming along in our families. ... The other thing is being in that group. I'm very comfortable in that group. I know all those folks. I respect them very much. I think I'm a little more likely to take a little harder look at, okay why am I feeling this way, and to want to see things from another perspective than maybe if I was around a different group. ... That group is a good group of people and I don't have any problem saying anything I need to say, want to say, within that setting. So I think that's part of that safety of that group, and that respect, and the comfortable nature of being in that environment. I think it was a combination of that, you know, your wheels are turning when you've just completed this inventory and you're really thinking about how your upbringing has influenced your views, and your perspectives and various cultures and difference and diversity. I think it's that combination of okay, that's sort of mulling around in my mind already, and then I have this very strong reaction, and then somebody really throws me off: "Ooh, well. Okay, maybe you need to not be so hard and fast about that view. Maybe there is another way to look at it." And because it was in that environment, with people I respect, I wanted to: "Okay, how can I look at that differently and that make sense?" So I think it's that combination of things.

This next participant who articulated these intersecting themes was previously quoted for describing the IDI gap as the crisis that was necessary to create change. She summarized her experience of the dynamics of the workshop as follows:

Well I think this is where the workshop was helpful, especially in the way it was set up, since we started out with mindfulness, and being aware. Being aware of your thoughts and just being aware of your feelings. I would say that the set-up of the day lent itself to being able to step outside of my own thoughts and feelings and be able to take a different perspective. Whereas, if we were just in a staff meeting that we would have on a weekly basis, and this topic came up, and this person brought this up, number one I may not have felt comfortable stepping up and saying something. And number two, I probably would have just left angry. And so, the process itself—the more I think about it—the process itself really gave me the opportunity to take what we had just learned. ... And it made it so much easier than it probably would have been had I not been in a state of—not to use the word too much—but a state of mindfulness. A state of awareness. A state of nonjudgmental acceptance. So the day itself really—while it was probably one of the reasons I was so emotional, because I was hyper-aware of my emotions—it also helped me to be more aware of other's emotions, and other's thoughts, and other's feelings. And, instead of just feeling, "I'm right and you're wrong," and "I can't believe you would feel this way" reaction or feeling, it really did set me up to take this approach. And I think, if we go back to the original question, the first question of the day of what were some things that were memorable to you, I think that's one of the things that has carried on.

Another participant, who considered the workshop to be a "very safe" environment, described her experience of the dynamics and processes in play:

You know on the top I would say something like, just what it was. A combination of the practice of mindfulness and bringing that to multiculturalism. But underneath that I would probably say it has to do with understanding your own stuff, and then thinking, how that applies, and feeling how that applies for others. ... How do you crawl into that other person's space? You first have this awareness, this reaction, this feeling inside, and that's okay. That's who you are; it's your collection of history. But then how do you—this is just my thought, okay, this is not what your workshop necessarily did, this is just what I took from it—but then how do you then still embrace that but take in what that other person's experience is? How do you find out what that other person's experience is? And the reason I say that is because then later when we talked we realized there were all different types of reactions around the room.

Overall, the heightened awareness, IDI feedback, powerful images, different reactions in the group, safety in the group to share authentically, and respect for colleagues repeatedly combined to create memorable and impactful experiences for participants.

Finally, there was one additional question that spontaneously emerged from the first participant interview that was subsequently included in all other interviews but one. Six participants were asked what descriptive words or phrases about the workshop would convey to someone the sense of, “Now I understand what that person's experience was like.” Answers were predominantly one word or short phrases, with three participants also including longer descriptive quotes. One participant was not asked this question due to time constraints; she was tearful during most of her interview, which slowed the pace

of the dialogue and the questions. The responses to this question are presented in Table 4-1. Five participants provided one-word descriptors (presented in the five top columns) plus a longer descriptive phrase (presented in the rows below the columns), and one participant replied solely with a longer descriptive phrase (the bottom quote).

Table 4.1

Participant Descriptors of the Workshop Experience

<i>Each of the five columns below include the one word/short phrase responses from a single participant</i>				
Deeply personal	Rewarding	Opening	Wheels turning	Checking in
Individualized	Pleasant	Self-aware	Thought-provoking	Recharge
Hyper-awareness	Informative	Interesting	It got you thinking	Refuel
Intriguing	Good day	Rewarding	Kind of fun	Relaxing
Mind-altering	Relaxed	Affirming	Not painful	Restful
Impactful	Interested	Worthwhile	Interesting	
Personal reflective experience	Content	Surprising		
	Affirming	Experiencing reactions		
<i>Each of the rows to the right include longer descriptive phrases from a participant</i>	Checking in and recharging so you can meet others where they are. Just because I feel like, until you do that, you can only be so genuine. Because I feel by checking in and being aware of who you are and what you're experiencing, then you can be able to meet someone where they are also, because you have a better understanding of what you're bring to the table.			
	From the outside looking in you can never understand it. From the inside looking out you can never explain it. In other words, it was an experience that you have to experience.			
	On the top I would say something like, just what it was: a combination of the practice of mindfulness and bringing that to multiculturalism. But underneath that I would probably say it has to do with understanding your own stuff, and then thinking how that applies and feeling how that applies for others.			

Question 2: Previous Multicultural Counselor Training Experiences

The second question sought to understand participants' past experiences in multicultural counselor training (MCT). Each participant was asked: *Tell me about your experiences in past training, professional development, and conference presentations related to multiculturalism and diversity.* Four main themes emerged in the responses: minimal formal training, investment, positive and negative past experiences, and student versus practitioner learning processes.

Minimal formal training. It was notable that five out of the seven participants reported that they did not have much prior formal training on topics relating to multiculturalism and diversity. The primary formal training, and the only formal training for at least three participants, was the multicultural counseling course requirement during graduate school. For all participants, with the exception of the current graduate student, that course was at least several years ago. The four participants who had previously taken the IDI had done so as part of the college Q.E.P., but the person leading the endeavor left the college and there was never any follow-up. The two participants who did report attending prior formal MCTs had intentionally sought those learning experiences out of a specific desire to enhance their intercultural development and advocate for social justice issues. One shared the personal experience that culminated in her formation of prejudice, and prompted her to seek training and take action:

What that couple years did was it really opened my eyes to understand how opinions can be formed and stereotypes can be formed, and how racial or cultural biases can be formed. And since that time, I feel like I worked really really hard personally to ... attend a lot of these cultural workshops and diversity workshops and became an advocate the other way.

For this participant and one other, passion for enhancing their personal multicultural competence and being a social justice advocate made seeking out formal training valuable and worthwhile. This process leads to another main theme of this section: factors that impact participants' investment in formal training.

Investment. Investment in training emerged as a theme in each of the interviews. Participants reflected on a variety of factors that influenced their level of investment in

both past trainings and the MM workshop: interest, time, format of the training, perceived need for training, accessibility of training, job-related pressures, and physical comfort. These subthemes intersected for several of the participants. For example, one participant expressed an interest in and perceived need for training, but lacked easy access to such training. The next section elucidates these subthemes and their intersections.

As described above, two participants spoke about their significant investment in prior formal training stemming from specific interest in multiculturalism and diversity. A few participants expressed their interest in continuing to learn about multiculturalism and diversity, citing time, or lack thereof, as a barrier to investing in MCT. One example came from this participant, who reflected on her IDI “gap” and the suggestions in the IDI feedback for continued intercultural development:

And then reading the document ... of the various things I could do. And then thinking, “Oh, but am I gonna do those things?” And realizing I had some reluctance to it, to invest, time. I certainly have interest, but time? Is this how I want to use my time, you know?

The commodity of time, power of interest, and training format intersected in another participant’s reflection about formal training. She shared that as she has gotten older, she has felt less patient with “things that just really aren’t where I’m at.” She humorously spoke about being “very mindful” of what she does and does not find interesting. Although she may have considered the content area of a particular presentation to be initially intriguing, the format and style could result in complete lack of investment and she would leave the presentation.

Not all participants shared the interest in MCT. One participant spoke candidly about her prior disinterest in formal MCT, which stemmed from her perceived lack of need for training. Her low motivation significantly undermined her investment in the few trainings she attended to meet mandatory job requirements.

I think going into it I just was not invested at all, because I felt like I just didn't need it. I didn't feel like it was really going to apply that much to what I was doing. I felt like, I'm where I need to be with this, for this population that I'm working with. ... I'm doing this just to get the thing saying I came. Yeah, just to check off a box and, okay I did it.

This participant described feeling “at a good place with multicultural issues that may come up” in her past job, particularly because there was a small likelihood that she would work with clients or families who identified with any other culture besides White or Black. Her level of investment increased when her perception of her clients changed; that is, when factors presented that allowed her to perceive her clients as significantly more diverse, it increased her level of investment in MCT. She reported that it “impacts how I view this type of ... workshop opportunity, quite a bit.” It feels more important “to learn what I can and improve where I can in that regard, because ... I have international students that I see now. ... And we do have people from ... much more diverse cultures.”

Similarly, the participant mentioned in the introduction of this section disclosed that her interest in learning about a specific population stemmed from the clients she had encountered working at the college counseling center. The training of interest to her “hasn't popped up on my screen,” and she had not researched training options. This conveyed lack of easy access to training as a barrier to investing in such training.

Another participant expressed her frustration with lack of availability of yoga classes in her area, which pertained to her desire to continue with mindfulness practices.

One member who has strong interest in multiculturalism and diversity reported experiencing different pressures related to her job that impacted her investment in particular types of training (i.e. training format). For this self-described goal-oriented participant, she repeatedly asked about the goal of the MM workshop. She shared about the pressure she experiences working at a very small counseling center with the limitation of six total sessions per student. Within this work context, the priority she values for her and her staff member is outcome-based learning and specific counseling techniques. She remarked about the possibility of spending six sessions on “all that open-ended beautiful” establishing rapport and joining, but at the expense of meeting the goals that brought the client to counseling.

Finally, for one participant, physical illness, potentially being too cold in the room, and the timing of the workshop impacted “how well [she] retained and participated.” The workshop falling on a workday the week before spring break was “not ideal” and “a little stressful,” which made her feel uncertain in the days prior about whether she could still attend.

Positive and negative past experiences. When prompted to describe their experiences in prior training, participants spoke primarily in terms of positive and negative experiences. Positive experiences were generally characterized by opportunities to learn experientially and in a way that felt safe. Negative experiences were described using a variety of evocative adjectives, and were characterized by unsafe experiences and/or a method of instruction that was unintentionally detrimental to critical MCT goals.

Two participants specifically mentioned their graduate course in multicultural counseling as positive experiences, whereas one participant who cited the graduate class as her only formal training did not evaluate the course as helpful. Of the two participants who found their graduate school course helpful, one specified that it was the self-examination embedded in both the course and in her overall graduate program that felt beneficial. The other participant continues to draw on a very impactful lesson she learned from her graduate course: that having prejudicial thoughts is “a pretty natural reaction” and comes from one’s background. She noted that whenever she sees herself “harboring prejudicial thoughts,” including during the MM workshop, she doesn’t love that in herself, and she recalls the “very reassuring message” that “just because you have those thoughts does not mean you are acting on those thoughts.”

Another participant mentally reconnected to past positive experiences during the workshop. She reflected on the impactful aspects of her past training in multiculturalism through government grant programs and work. These fascinating trainings were led by a “very multicultural staff of trainers.”

I really really really found it interesting and enlightening and helpful, and I hadn’t really revisited that in my head until just recently when you came with this workshop.

The trainings she attended were in different states and lasted up to a week. The diversity of staff was a significant part of her past training experiences, combined with activities designed to challenge the worldview perspective of trainees.

Those exercises, I know you know those exercises ... Of course you learn, as you well know, you learn that you do things that are very safe at first, and then a little

less safe, and a little less safe, and a little less safe... But the one that was definitely not very safe was one where you have people on opposite sides of a very large room and you're told to walk across the room if you are X or have ever thought X, and then Y. ... Then you have to get more and more risky and claim things that are very very... and you know what that goal is; it's almost like shaming to get you to really come clean.

While the overall tone of her description of past experiences was positive, here she alluded to an experience in a psychologically unsafe environment where the exercise felt humiliating. As another participant reflected on challenging learning experiences, she noted "I think there's definitely growth in being uncomfortable, but I don't want it to get to the point where it turns somebody completely off to the whole experience." All of the above excerpts demonstrated the power of learning in both safe and unsafe environments.

Other participants described past negative experiences as scary, terrifying, threatening, unrealistic, lacking depth, constrictive, not memorable, unnecessary, and a "boxed-up method." Two participants specifically spoke about negative experiences from trainings that focused on one identified population.

In my past experience in higher education, and in counseling education, and in counseling, the continuing education programs that I went to generally focused on a specific type of diversity. Whether we were talking about a racial diversity, or talking about one's sexual orientation, and one's religious or cultural background. They generally had a specific kind of, "We're gonna talk about this population." And, within those workshops, it generally tended to be—I don't think it was purposeful—but they tended to be pro-this population, which ended up oppressing

another population. So you left there feeling like you could connect with this group, but it also left you—or left me, I should say—left me feeling a little more disconnected from all the other groups. In other words, there was oppression created by acceptance and inclusion and all that kind of stuff. Which I don't think was the intent, but that's been my experience with diversity workshops.

This participant described feeling angry about the injustice facing the population that was the focus of past trainings. She left feeling the need to advocate for that population, however the advocacy often ended up being at the expense of other marginalized populations.

One participant, whose only formal training was her graduate school course and for whom the course was a negative experience, also shared about a method of instruction that focused on specific learning outcomes for various populations. As she reflected on the class, she compared it to her experience in the MM workshop.

I enjoyed the workshop a lot more, because in the class I felt like we were taught, “With this population of people, don't say this, this, this, this, and this could be offensive. You need to talk about this.” ... You know, a list of things not to do, a list of things you need to be aware of, and you need to study everything about every culture so you don't offend somebody. And I feel like the workshop was more, “Okay well why are you getting this feeling about this group of people? Why do they make you uncomfortable?” If you did know. And it was more of a “You can't know everything about everything.” And so, how do you operate within that mindset, versus, you need to study, and know every culture ever so that you won't hurt anybody's feelings. It was just a very unrealistic, I think, for

the class that I was in. The workshop was more of a functional model and more realistic, of how people should interact. And how it's a continuum, where if you're on one side it may not be the best—the way you interact with others—but I think it doesn't just pigeon hole you into being offensive. Where I think in the class it was more: don't do this, because you will offend somebody, and it'll breakdown the whole communication, and your client will hate you. And it was just very terrifying. And then the workshop was very helpful, and I think functional, and I think relatable to how life really is.

The comments of this member paralleled those of the participant above who felt that this type of population-specific training resulted in marginalization of other populations: “it's like you can't agree with both sides.” Each of these participants also remarked about their belief that these negative experiences were unintentional, but that it was the unfortunate outcome of that approach to MCT.

Student versus practitioner process. A process dynamic pertaining to a learning difference between students and licensed practitioners was identified. Six out of the seven participants were licensed practitioners. Throughout their interviews, they spoke about specific clinical experiences with clients. One licensed participant clearly articulated this theme:

I have this very immediate therapeutic context in which to think about these things. Whereas I think it was probably a more generalized process when I was in graduate school of being more open to—just for me as a person—more learning about different cultures.

The student participant, on the other hand, had a comparatively limited pool of clinical experiences. She reflected on personal experiences in her interview, but in terms of clients, she spoke of potential future clients as opposed to actual past or current clients. She referenced “a wide variety of experiences” in general, but limited thus far in terms of client diversity.

This juxtaposition exemplifies the learning process that was different for licensed participants and the student participant. The “immediate therapeutic context” described in the quote above was a prevalent piece in the interviews of the licensed participants. All six of the licensed practitioners related their experiences in the workshop, particularly with regard to the mindful multiculturalism image activity, to experiences they have had with clients. One recalled seeing an image during the workshop activity and thinking, “Now, if this were a person I was seeing as a client, what would I do with that?” She went on to tell a story about a past client that had elicited similar feelings in her. Another participant spoke about it as intentionally “putting [the images] through the lens” of envisioning the individuals as students who could potentially present for services at the college counseling center. As she reflected, she noted that she could not do it with every image, and that at times there was an automatic reaction that she adjusted by reminding herself of the lens through which she was trying to encounter the images. She “was aware of putting that lens on; of having to evaluate these images in that context.”

As one participant reflected on the variability of reactions in the group during the MM training and how powerfully it struck her and others, she generalized the reminder to her professional interactions.

You just never know where someone's at or what's behind where they're at, and it just makes you more sensitive, when you're talking to clients, that you might make an innocent comment about anything, and it could touch a note that you could never imagine. ... The power of a word. ... So, we carry a lot of power that we don't always realize.

As she spoke, she recollected an experience with a client where she made a seeming “innocent comment” outside the counseling room that ended up sparking change in a way that had not occurred previously. She described this as a good reminder of “the power of a word” and “a good anchor” for maintaining that perspective with clients. Another participant, as previously discussed, expressed her increased interest in MCT due to a work setting where the information felt significantly more applicable. The shared experience of the licensed participants was having accumulated clinical experience and immediately applicable settings with which to filter and relate the presented material.

In summary, five of seven participants reported having minimal prior MCT. Participants spoke about the factors that have impacted their level of investment in seeking out and attending MCT. Reflections on past training primarily emphasized positive and negative aspects of the learning content, environment, and approach. Finally, a process dynamic related to learning approaches was noted; namely, that licensed practitioners filtered any related material through the lens of past and current clinical experiences.

Question 3: Personal Experiences

The third question sought to understand participants' lived personal experiences that relate to multiculturalism and diversity. Each participant was asked: *Tell me about*

personal experiences that are coming to mind during our discussion of multiculturalism and diversity. Three main themes emerged from the interviews: early programming, startling moments, and the current lack of diversity.

Early programming. A theme present in each of the interviews was the power of early personal experiences in shaping identity. The “early programming” is very strong and deeply rooted. The influence of early programming was noted by participants in stories about their personal experiences with multiculturalism and diversity, and when describing reactions to the images during the workshop (i.e. powerful images theme intersection). Participants also shared their surprise at realizing how potent the early programming can be as it operates out of awareness. This realization connected to their professional identities, as it manifests in countertransference. A significant subtheme of early programming was the impact of messages from parents. As will be discussed below, this subtheme intersects with the startling moments theme.

During their interviews, as participants recalled their reactions to the images, many retraced emotions to childhood experiences. One participant who mentioned her mother’s prejudice, a subtheme that will be address again, also alluded to subtle prejudicial messages she received “as a Caucasian person in a White community.”

Another participant portrayed the influence of her early programming this way:

I know it’s based on childhood experiences and the way I grew up. Things that were negative in my own childhood that ... were hard or painful or negative or difficult. ... This is how my baggage influences how strongly I feel about this. ...

It’s easy for me to jump on a particular stance because of my own baggage, in that

situation, because of my own negative experiences related to ... what all that represents.

Several of the participants expressed surprise by how powerful and out of awareness the early programming can be. One participant recalled seeing pictures in the workshop, and suddenly she would “be taken back to a memory that [she] hadn’t even thought about for years.” It triggered memories that she had otherwise forgotten. Later in the interview, this participant further reflected on the notion of early programming as it pertained to her professional counselor role, as countertransference. After being trained as a counselor to be aware of and mediate countertransference, it was surprising and uncomfortable for her to see how often she connected images during the workshop activity to personal memories.

I was still doing something that we’ve been trained over and over and over again: make sure that you take care of your stuff so that it’s not being projected or brought into the counseling room. And so as a counselor, if I’m trained to do that, and work hard to not bring that into the room, and yet here we are, you just put a picture on the wall, and “Oh, there’s my cousin! Oh, there’s my friend that I used to work with.” And they weren’t pictures of those people. Then how much more could that be happening just in the world on a daily basis?

She described this experience as “an awareness thing” as opposed to “a scary thing,” to see “how we do connect judgments based on our own, even way back history.”

A prevalent subtheme related to early programming, and that also intersects with the startling moments theme presented next, is the influence of parents. Six of the seven participants mentioned their parents during their interviews, each in the direct or indirect

context of ways they were influential. This ranged from general remarks about how their parents viewed culturally or ethnically different others to specific, powerful moments. One participant shared a series of remarkable moments with occasional commentary relating back to early learning from parents. This participant also related early programming to her experience in groups, including her experience in the MM workshop. She connected early programming to feeling uncomfortable as she looked at a particular image during the workshop activity, and attributed her feeling like she could not talk about it in the group to “early, early acculturation. Early programming I would imagine.” Later in her interview, as she disclosed remarkable personal experiences with multiculturalism and diversity, she again referred to the early programming she had experienced and the enduring level of influence and, at times, confusion that can result.

I recognize that that early programming is so strong. And my parents have been gone for nine years, and I still...uh... I don't know.. those things are really strong.

As another participant shared a startling moment, she also referenced the influence that endured even after her mother had passed away. As she retold the story, she had a “flashback” to her mother and thought, “Whoa, if my mom could see me now, and who I’m in the same room with.”

Startling moments. Each participant described outstanding memories in their personal history that were “startling moments” of diversity. A metaphor for this theme is conceptualizing their intercultural journey as a hike. It was as if the participants were drawn to standout moments on the trail, like a breathtaking lookout point, an unnerving rock scramble, an exciting wildlife encounter, or an unexpectedly distressing terrain. The standout moment may or may not have been a catalytic turning point in their journey.

The “startling moments” described were often like short video clips of these particular remarkable occurrences, and some participants offered reflections on how these moments fit into their overall journey of intercultural development. Not every participant did so, nor were they asked to explicitly connect these moments to their intercultural development, so commenting on the probable impact of the startling moments is ultimately out of the scope of this theme. However, connections were made between the last section—early programming and the influence of parents—and the startling moments. Extending the hiking metaphor, how much hiking participants had done with their family of origin, and what they were taught to believe about all facets of hiking, influenced how they experienced later treks.

The startling moments primarily centered on new experiences, including encountering difference that had previously not been part of the participant’s environment. How the participants felt about and reacted to these new experiences was impacted by the subthemes of: perception of prejudice in their family of origin; the amount of exposure to diversity during early life; whether greater diversity was sought or stumbled upon; and being the agent or target of racism. The very complex interplay of these subthemes is described below.

One participant reflected on the profound impact of her personal experiences of diversity in high school. Her early experiences instilled in her “hypervigilance” and passion about human rights. Three participants identified college as the time they became exposed to more diverse environments, such as this excerpt from one interview:

I walked around with my mouth hanging open the first year because there were so many things I’d never seen before. I never saw a lesbian couple or a gay couple.

I never, never thought about it. It didn't matter, it was fine. But I was like, "There's two girls holding hands." You know, it was okay. I had to just get used to it. But it didn't bother me, if that makes sense. It was just different.

This participant described growing up in two nondiverse areas where it was accepted and "not a hateful thing" White and Black people did not mix. Her primary memory of cultural difference was that it "was not a big deal." She spoke of feeling lucky that although there was not much diversity, she "grew up in a family where there wasn't a lot of hate; it just wasn't a big deal." It was especially startling for her to enter a more diverse community during college when she had previously not given diversity much thought and had very limited experiences with cultural difference.

Contrary to this participant's experience, the two other participants who encountered more diversity in college described growing up in racially prejudiced homes. Both also grew up in White, nondiverse communities; however one participant was aware and interested in diversity, whereas the other experienced diversity as a shock. The participant who wanted to expand her cultural horizons did so during college through study abroad, describing it "like being in a candy store every single day because everything was novel and everything was cool." She reported a sense of liberation from stepping out of her known culture.

When you step out of your culture, you don't know what the rules are, but you know you're not in the old rules. So I think I experienced a real sense of freedom at a young age when I stepped out of this culture.

The other participant described experiences indicative of being caught off guard. One “moment of whoa” in college was followed by “another startling moment of diversity that same year.” She described visiting the family home of a friend she met in college:

Everything about this family was different. ... It was just like this, mind-warp.

That was when I really got out of my little world of this somewhat affluent community where appearances were really important, and got into this really different—I mean, yes she was another White person, but we weren’t anything alike. And so that ... was probably when I realized, not everybody has been raised like I am.

Two participants described growing up with more exposure to diversity. One participant described her entire upbringing as including people from diverse backgrounds and situations, including diversity in her neighborhood and through service via mission trips. These early experiences, which include her family of origin beliefs about diversity, taught her “people deserve the same respect no matter where they’re from.” She connected this to how she currently approaches difference: asking questions as a “door-opener ... instead of trying to put them in a box.” This participant went on to describe standout experiences of encountering a greater degree of diversity in graduate school with international students. The adjectives she used were challenging at times, informative, fun, stressful at times, and eye-opener. The qualifier “at times” is included to further reflect the difference between participant experiences: those that describe the completely shocking and mind-altering encounters with difference versus those that emphasize a sense of enjoyment and learning.

Meanwhile, the other participant who experienced some diversity in childhood reported growing up in a neighborhood with a blend of White ethnicities and bilingual homes. She went to a “very all White, middle class school.” Her family traveled a lot because her “father was a great believer in education, through travel.” The startling moments she shared stemmed from her experiences as a perceived target of racism. She shared three of those incidents. First, she described being a “naïve young person” who went “to a huge university” thinking that all White people are racist, only to have that idea challenged when she was “mistreated by other Black people” who did not approve of her interracial friendships. She referred to it as an “interesting” process of “becoming aware of racism on a different level [by] having the experience of a racist response to me as a White person.” Second, she briefly spoke about being abroad and the frustrations of not being able to communicate and being treated poorly because she was American. Third, she shared a personal story in detail where she very directly and publicly experienced the racism of a former colleague. She expressed her self-identity as a “nice, wonderful, warm, open person” that no one would have a reason to respond to negatively, and the astonishment she felt when confronted so directly with an insult to her identity:

And then you have that experience you go, oh wait a minute, this has nothing to do with who, or where my heart is; this has to do with how you perceive me based on whatever because you don’t know me. ... I think that can be startling to a person. ... I mean, it wasn’t offensive; it was startling how matter-of-fact she was about it.

This participant's story reflects an intersection of all four subthemes: perception of family attitude toward diversity, experiences of diversity during childhood, desire for new experiences, and being the target of racism.

Alternatively, another participant reflected on an upsetting personal experience through which she developed prejudice against a certain cultural group. She explained the circumstances that culminated in her formation of prejudice, which was itself a revelation for her. She described growing up in a "household where it didn't feel quote unquote racist" and with parents who had "different types of minority friends." Her family's philosophy on difference was "there are different personalities, they just happen to have different colors of skin." She reflected on the situation that resulted in the first time she was consciously aware of prejudicial feelings and how strongly it motivated her to address and change that way of thinking.

Current lack of diversity. As participants spoke about personal experiences related to multiculturalism and diversity, a theme that emerged was the impact of their current environment. This pertained to both the greater region where they reside and more narrowly in their personal lives. Five of the participants directly commented on the lack of diversity and lack of openness to diversity where they currently live. One participant referred to her current city as "a curious place when it comes to multiculturalism, and what they think suffices for" adequate training in multiculturalism and diversity. One participant spoke of it indirectly by talking about continuing to advocate against the narrow views of her family and friends.

Among the five participants who spoke directly about a lack of diversity, the relevance to their current personal lives seemed to come into conscious awareness during

the interview. This intersects with the importance of the interview theme, which is presented in the next section. These moments of realizations, and the implications for each participant as it comes into awareness, is expressed in their voices via the quotes listed below.

- It may be also recognizing that, despite what I would like to think about how I relate or can relate to other people of other cultures, that really your environment impacts you so much; your habits, your friends, the people you surround yourself with, what you watch on TV, what movies you see. I mean, all of that really does impact you more than you maybe realize.
- Well, there's also where diversity most impacts my life is prob—well, this isn't really true. But, what I was gonna say was in my personal relationships—they're not very diverse. My neighborhood, I don't even have a neighborhood, I live in a rural area. So, my life outside of work is not really very diverse. I do encounter more diversity with students that I work with. So there does continue to be a gap there in terms of my actual personhood. I mean, well, my worldview is vastly, different; my day-to-day experiences in the world, are probably not so different.
- I live in a rather sheltered environment, to be honest. It's not by choice. ... It's just, maybe it is by choice, sort of, but that's not ... the way it started. It's not like, the fact that most of my friends look like me, it's not like that's the way I wanted it to be. And I need to; I certainly have friends of many different cultures.

Another participant shared the sentiment that the current lack of diversity in her personal life was not intentional nor how she wanted it to be.

And in a way I feel like my life has really narrowed in that regard... I feel like ... my life experience has been narrowing rather than opening out, as I thought it would. And that's been hard.

Each of these participants expressed recognition that the current lack of diversity in their personal lives is influential.

In brief review of this section, all participants described startling moments that primarily concerned “first encounters” of difference. Several subthemes that contributed to the experience of startling moments were interwoven through the stories. This included perceptions of prejudice in family of origin, level of desire for new experiences, amount of diversity encountered while growing up, and being the agent or target of racism. As participants recalled personal experiences of diversity, they reflected on the significance of the messages about difference they received in childhood and the potential for it to convey to countertransference. This early programming theme had a prominent subtheme pertaining to the influence of parents; a subtheme that strongly intersected with the startling moments theme. In addition, the subtheme about countertransference intersects with a main theme in section five: maintaining self-awareness to address countertransference. Finally, as participants spoke about past experiences of diversity, their attention turned to their current cities, neighborhoods, and relationships, where most noticed an unintentional lack of diversity surrounding them.

Question 4: Experiences Since the Workshop

The fourth question sought to understand the participants' lived experiences since the workshop, including the time of the interview. This prompt was stated to each participant, with the length of time since the workshop individualized: *We started our*

conversation talking about the day we shared two weeks ago. Tell me about your experiences since then, even up to now. Two main themes emerged from the interviews: applying the learned process to encounters and the importance of the interview.

Applying the process to encounters. When asked to share their lived experience since the workshop, six of the participants spoke about recent interpersonal interactions. Five out of those six spoke specifically about having heightened awareness of their internal reactions during their interactions with others. The theme of “applying the process to encounters” captures the participants’ experiences of being more aware of their internal reactions and, for some, changing their behavior based on that awareness. One participant described this process that emerged for her during the workshop:

It’s like a two-step process. There’s the feeling and then, “Oh that’s the feeling!”
 Ok, all right. So, A is “Ah!” Whatever it is. And B is, “Oh, that’s the feeling!”
 So what story, or where does that come from? That feeling that you have initially.
 And I wonder if it’s true. I wonder if the story that you’re assigning to that image
 is actually the truth of that person’s life. So that two-step process was present a
 lot that day.

Participants described this process remaining with them beyond the workshop. One participant spoke about having “certainly a heightened awareness ... and being more in touch with myself and my thoughts and feelings and verbalizations.” She initially spoke about it in a very general way, of having “something that we have discussed, or some thought, or idea, or question, perception” come to her mind when talking with friends or loved ones, or when watching the news. She went on to share a specific example that she prefaced with, “maybe I should be a little ashamed to admit this.” She

spoke about recent intercultural interactions and the guilt that she felt in how she characterized the people who were the source of her frustrations. After telling the story, she reflected:

So, I know that the information and I know the things we talked about has been running around in my head. Maybe not in a conscious way where I thought, “Oh yeah, I remember from the workshop we da-da-da-da-da.” And I will say that the mindfulness activities that we did, and I think our discussions about what worked for some people and what didn’t, I’ve kind of filed that away and thought, ... there’s different ways that maybe [students] can practice some mindfulness that might work better for this student versus this student.

The above quote is presented to help clarify the theme of process versus content. This participant spoke about the potential future use of mindfulness (content) with future clients, as did other participants who are quoted in the next theme. Six of the participants, though, when prompted to discuss their lived experiences, shared examples where they used the learned process of becoming more aware of their internal reactions to others, and more specifically to difference. The participant above described it as not happening in a conscious way where she drew on “da-da-da-da-da” specific content from the workshop.

One participant spoke about having greater awareness of how other people were experiencing being in a new environment, sometimes outside their comfort zone, during a trip she took over spring break. She also reported greater attentiveness to and reflection on her own cognitive processes. She noticed that with friends and with family, “instead of just letting everybody feel how they really feel, I try to smooth everything over.” For

her it has been interesting to notice more that in her daily life, she tries to find the good in things. She then wondered out loud:

I haven't fleshed it all out yet—but I wonder if that's hindering my ability to get to know someone really because I try to make it okay, instead of just letting it not be okay for a while.

One participant shared that when talking to friends, family, and clients, she found herself more aware “of what people say and what I think, and how those two things are connected or not connected” and had “become more inquisitive” about other’s experiences. She described leaving the workshop “feeling many more internal thoughts” regarding things to be aware of, “and maybe speak to my friends and my family about being aware.” She contrasted this experience to past trainings when she left angry and feeling the need to “preach to any population about what they’re doing to this other group.” This intersects with the past negative experiences in MCT as previously reported under question two. This participant also detailed two specific encounters as examples of her lived experiences since the workshop, both of which exemplified the theme of applying the process to encounters. In both interactions, the other person in the story had a different view from the participant on a cultural issue. One encounter was with a family member and the other was with a client. As she told the stories, she described how differently she approached the family member and client on the cultural issue as compared to how she had approached the topic prior to the workshop. She also reflected on how differently she felt about those interactions afterwards.

I feel like even though I’ve been busier in the past couple weeks than I’ve been in weeks, I feel much more relaxed about things. ... I’m more at peace with working

on my own, and having conversations that may create dialogue that creates change. I'm more focused on that than I am trying to change a point of view because it doesn't fit my own. And so, that's a lot more peaceful way to live, to be honest with you. ... I guess in my personal life in the past two weeks what's happened is I've tried to keep more ... internally focused about what's going on with me. Not in an egocentric way but, where my thoughts are coming from, and how those were developed. And, while I still want other people to maybe change their perspectives about certain things, and I still would advocate for inclusion of different groups, I feel like I've become hyper-aware of my own thoughts and my own feelings. And it's helped me to have conversations as opposed to arguments or debates. And there's a major difference between having an opinionated conversation than having a debate. And, the biggest difference is my heart rate, and the grudge that I hold or don't hold if someone agrees with me or doesn't agree with me.

She described being able to have nice, open, honest, and “non-hurtful to anybody” dialogue due to her self-awareness and approaching others from a standpoint of nonjudgmental curiosity.

One participant described multiple significant stressors, and her continued use of mindfulness—a regular practice for this participant prior to the workshop—to help manage and mediate her stress and “reactivity to all of that stuff.” She reflected on her continued engagement in mindfulness-related practices both individually and with a group, to “[flush] up all of the things that have collected over time in your life that are still impediments, and really, really getting them up on the table and out of the way.”

As was first presented, six participants talked about recent interpersonal interactions and for five of those participants, those encounters involved continued heightened self-awareness. Notably, the one participant who did not speak about heightened awareness following the workshop is the participant who, as previously described, does not enjoy mindfulness activities and chose not to fully participate in that part of the workshop. She spoke about how busy she has been with family and that she “[hasn’t] had time to process it, or think about it too much.” The one participant who did not speak about interpersonal interactions since the workshop replied to the question by referring to spring break, which had just passed, as a good time to “go in another direction.” She remarked, “I’m putting it on the shelf again. ... [J]ust not giving it much thought.” This statement referred to the workshop content, both mindfulness and multiculturalism. She then observed that the interview will be helpful in rekindling her “dim little awareness,” which is discussed in greater detail in the next theme: the importance of the interview.

Importance of the interview. Two participants explicitly stated that the interview was an important part of their experience. Based on the tone and content of the interviews, the research team agreed that other participants also seemed to value the opportunity to reflect on the experience. In particular, there were two participants for whom the team concluded the interview was especially important. The two participants who commented directly on the importance of the interview are presented first, followed by the two participants for whom the research team agreed this was a pertinent theme.

One participant who directly commented on the importance of the interview, as mentioned in the previous section, valued the “chance to reflect.” Through the dialogue

in her interview, she reflected on the “dim awareness” about ways she can and wants to incorporate change, in the face of the temptation to go back to her “automatic mode.” During the interview, she processed her internal dilemma: the part of her that doesn’t want to work too hard or think about it too much versus the part of her that wants to “[be] mindful, and [notice] more, and [be] more open to whatever is in the moment.” At the end of her interview, she again stated that the interview “really raises the dimmer switch, so that’s been good.”

For the other participant, the interview was important for several reasons: it was an opportunity to share openly and reflect deeply, it was an affirming experience, and it led to a revelation about the importance of a particular incident that occurred during the workshop. First, having an individual interview was an opportunity for her to share in a very open, free-form, and authentic way. She seemed to share more openly than she had anticipated, as conveyed in her remark during the interview, “I’m really telling a whole lot of things.” However unexpected, she also stated, “I enjoy being really open in a session like this.” This participant does not feel able to be as open in groups “unless we had all been together for a long time, in a very intimate way, with a goal of sharing our stuff.” This participant expressed how much she valued the interview, and how for her it felt like it fit into a larger transformational process at work in her life.

So I feel that stuff happening, but I don’t know. And I think this class was part of it. And especially this interview with you really because that’s more valuable to me than all of it, because there’s something about that kind of exchange, about this kind of stuff, that is really valuable.

Later, when she was reflecting on words or phrases that convey what the workshop experience was like for her, the member described it as affirming, and again mentioned the import role of the interview. Although she was asked about words that conveyed her workshop experience, she included the interview, calling it “a very important piece” because without it, she would not have “done all this processing with myself” and therefore “wouldn’t have gotten to the affirming” feeling. There was another moment during the interview when she was reflecting on an incident that occurred during the workshop in which one group member had shared in a way that this participant perceived as being very vulnerable and bold. The content of what the group member had shared was also very surprising to this participant, to the extent that she described literally feeling her head spinning. Through the dialogue in the interview, the participant realized just how powerful and impactful that experience was for her.

You know it was! Now that you say it, it was the most powerful moment. And I guess it was so powerful that I almost missed it as far as this interview goes.

Because I just hadn’t put it on the table yet.

The research team agreed that the interview was of great significance for one participant who experienced a moment of distinct realization about her racial identity. At this point in her interview, she was reflecting on the anxiety she felt with a particular client and the guilt she felt about “a lot of the problems that some of these folks face is because of what the U.S. does.” She commented about wanting to be there for her client in an appropriate way, and not let her feelings of guilt get in the way. The participant and I then had this exchange:

Interviewer: Yeah, when I hear you talk about that it just, it makes me think of how our own racial identity evolves, and that this person is someone who really stirs that up that process in you. Like, “Oh, I’ve got my own racial identity still to figure out, particularly when I’m encountering this person.”

Participant: Yeah. Yeah, sure. And I think that’s an interesting.. That’s a whole other thing that I don’t think really I ever thought about much is my own race. I really don’t.. it’s not something I really thought about. I’m just regular ol’ vanilla and nothing.. I’m not.. nobody’s off the boat anything. I’m not, as far as I know there’s nothing interesting. I’m just a little White girl, you know. And so, what does that mean? And I think my perception of how people view me, or view people like me, may get in the way. Like does someone from her country maybe view Americans in a certain way, or, I don’t know. Yeah, so I think that there’s something in that too. Your own racial identity. I’ve never really thought I had one, necessarily, but of course we do. So it’s.. it’s a little.. it’s a little hard to think about.

This moment occurred toward the end of the interview, without much time remaining.

The participant and I briefly continued the exchange, and the participant noted that it is indeed the first time she had ever considered her own racial identity.

Yeah I guess so. I guess so. Yeah. I say yes. And, and maybe that is impacting, just as I’m trying to think about this particular client, and my anxiety with her, and maybe with other similar situations. Is that part of it? Is that I have this, my own racial identity, that I really don’t think about? Maybe I think about it more

than I realize, maybe I have more feelings about it than I realize, that I recognize, you know. That I'm not really conscious of it. But, it's there.

The exchange concluded with the participant exclaiming, "Vanilla's an identity!" and remarking that "it's something else to be confused about."

The research team also surmised that the interview was important for another participant. At the conclusion of the workshop, she expressed that she was looking forward to the interview. This participant came to the interview with a focus on finding out the goal of the workshop and ensuring she had met learning objectives. She shared that her personal takeaway was "this heightened personal awareness and so forth, but I'm curious to know if that is the same goal that you had in mind for the takeaway, from the workshop." During the interview, she asked about the goal of the training six times. As one coding team member put it, this participant "needed closure" from the interview. Although she stated that she was "perfectly comfortable leaving it there" if her question about the goal remained unanswered, she later stated, "it's a little harder for me to leave everything hanging, without a feeling of, all right, what was our goal?" Whether or not this participant gained the closure she sought from the interview remains unknown.

Another possibility is that this participant benefitted from the interview with regard to a realization about the extent to which her personal and professional circumstances have changed. She described the positive experience in the workshop of being reminded by the IDI that she is still "a work in progress." During the interview, she seemed to extend this realization by remarking "as a matter of fact, I've probably backslid" in the years since her former job and now living in a "cushy" and "sheltered" environment.

This section presented two main themes that emerged from the participant's experiences since the workshop. First, most participants had applied the learned process from the workshop to interpersonal encounters, which was distinguished from an application of specific learned content. For a few of them, this new process also led to behavioral changes based on their awareness. Second was the theme of the interview being an important part of their experiences. Two participants attributed meaning to the interview directly, and for another two the research team identified it as consequential.

Question 5: The Future

The fifth question sought to understand what participants envision for themselves in the future in their professional roles, and also as mindful, multicultural beings. Each participant was asked, *“Given all that you have shared with me today, what experiences do you envision for yourself in the future as a person who counsels diverse clients?”*

Four main themes emerged from the interviews: be more curious, maintain self-awareness to address countertransference, start more conversations, and seek learning opportunities. The first three of these themes repeatedly intersected, which will be pointed out and illustrated by quotations.

Be more curious. Participants expressed a general desire to maintain a stance of curiosity about themselves and others. The following quote captures this theme, as well as how it intersects with maintaining self-awareness to address countertransference and starting more conversations.

Becoming more curious, and I'm surprised that I'm saying that. Because again, going into this workshop, I really saw myself as a very curious person. I really feel like I could have a conversation with just about any of my clients, and I really

am curious about their life. But I feel like, moving forward, it's helped me to become curious at the point that I feel like I'm having a judgment. Whereas, I'm always curious in the first couple of sessions. I'm always curious when someone says something that kind of throws me for a loop: "Help me to understand that." But, a lot of times, when I start to feel like I totally understand them, at that point I start to form internal judgments that I really wasn't truly aware of. And I think I become less curious and I debate more. My goal is to become more aware of when I start to feel that, "Yeah I totally disagree with you." Or, "Okay I'm going to listen to you, but I really do think you're wrong." "I'm not going to tell you you're wrong, but we're just gonna change topics because I'm not going to change you, and.." You know that sort of thing. And so, it has helped me, I think, moving forward to become more aware of my own curiosity once it's triggered by my internal feelings of judgment, if that makes sense.

This participant shared her goal of being more curious about what is happening with her and with her clients, using that curiosity to heighten self-awareness to processes at play during sessions, and changing her approach from debate to dialogue. Becoming more curious as a general theme quickly segued into using that curiosity in a targeted way, to monitor and address countertransference with clients.

Maintain self-awareness to address countertransference. Participants expressed intentions to maintain the now-heightened level of awareness for personal and professional benefit. Some participants specifically mentioned mindfulness as a planned way of sustaining self-awareness. Regarding the professional benefit, participants saw it as a means to monitor and address issues of countertransference with clients. This theme

intersected with the next main theme in this section due to the natural progression of monitoring and addressing countertransference by starting more conversations with clients, colleagues, and others.

One participant spoke about her plan to continue to use mindfulness as a personal avenue for self-reflection and in clinical settings with clients. She related the need for continued self-awareness to monitor her reactions and ensure they do not interfere with client encounters. For her, continued mindfulness was seen as a way of being better able to notice when things get uncomfortable, discern why there is discomfort, and “then be able to have a chance to process that outside of the therapy session.” She described it as “bookmarking” it in the moment so that she can come back to it later, so as “not to let it interfere with what’s happening in the session.” She can then return to the bookmarked experience to “dig the work out,” for example by extending her drive home to give herself time to process or by talking about it in supervision. This is example of self-awareness to address countertransference includes the theme of starting conversations in the context of supervision.

Another member spoke directly of using mindfulness in the future for self-awareness. She envisioned herself applying mindfulness while walking to get clients as a way to prepare her self for the client encounter, and for continued learning opportunities *being with* clients during appointments. She described slowing herself down as she walked down the hallway to pick up clients in the waiting area, and “really using that time to get out of my head, and into my body.” She aspired to “[greet] the person in a more mindful way, so that I’m taking in information and just being more present.” She also described how her note-taking—a focus on retaining spoken content—may interfere

with “presence with the person,” which is “just a whole additional source of information that I’m overlooking.” This conveyed a curiosity in what can be learned through greater presence with her clients. This incorporates the theme of becoming more curious and intersects with seeking new learning opportunities.

One participant reflected on the realization that she continues to struggle with judgment and how she can use acknowledgment of those judgments to increase her feeling of connectedness with others, including clients.

I think prior to this workshop I would have liked to have said, “Oh yes, my clients can come to me and said anything and I’m not judging them. I’m completely nonjudgmental.” But the truth is, internally I think that I probably was a little more, and continue to struggle with being more judgmental, on certain topics. Now I seem to be more aware of how I feel about certain things. But I also feel like, before I was aware, there was a little more of a disconnect between myself and the person. And now that I’m aware of my feelings about some of the stuff they might say, I’m almost able to dispute it internally and be more present with that person, if that makes sense. ... And so this has really helped me to have a different perspective of what it means to be an advocate. And how I can be an advocate without giving myself high blood pressure and being judgmental of people I shouldn’t be judgmental of.

In this excerpt, she also spoke about advocating by becoming more curious and engaging in dialogue, which exemplifies the next theme that will be presented (i.e. start more conversations). It is also notable how for her, using self-awareness as she engages with others felt physically beneficial with regard to her blood pressure.

Another member who spoke about maintaining self-awareness to address countertransference stated the importance of being aware when she noticed herself having a strong reaction to any student, including those from a diverse background. She wanted to be very cautious and notice any “preconceived notions ... about their culture or identity” so as not to “[let] that have a negative impact on the counseling relationship.” This participant went on to express her desire to have conversations with clients about diversity, presented with the next theme.

Start more conversations. As previously seen from intersections with the earlier themes in this section, several participants reported a future goal of starting more conversations pertaining to diversity. This included speaking with clients, colleagues, and personal relations. A subtheme was changing the nature of these future conversations: being more sophisticated and engaging in dialogue.

As indicated, the participant last quoted above went on to talk about using self-awareness with clients to include reflection on how she approaches conversations related to cultural difference. She spoke about looking into where her anxiety comes from with certain clients. She also wondered as she spoke about “how to navigate ... establishing a relationship and providing the support in a way that’s not so clumsy.” Part of her future plan was to “use some of this information that we learned and that we gained from the workshop, and trying to explore maybe ... why am I so clumsy?”

Another member shared similar frustrations as she spoke about her goal of starting more conversations. She stated her goal of “raising the subject sooner” and followed it with a story about saying something to a client that she immediately wished she had not said. She expressed her desire to have more conversations and “make sure

we're getting cultural differences out there,” and at the same time she worries that she sometimes doesn't “do it right.” This results in her feeling frustrated with herself for not being “as skilled at how I go there” or not “[getting] as much out of it as I wished.”

A member contrasted how she used to respond when negative reactions were triggered in her with how she has been responding since the workshop, and hopes to continue to respond in the future.

And I think that that's what I'm trying to do more and more. Like whether it's in my daily life or, in my professional life, of recognizing when it feels to me very uncomfortable, and instead of either dismissing that, making a joke about that, or addressing that head-on in a way that's just ... defensive; then if I can just become more curious and help to start a dialogue that talks about awareness, and talks about where we come up with these thoughts and feelings, how they're developed, and how we feel about them. Then I feel like it's much more impactful for me. It not only helps to grow the other person it helps to grow me, which is the only person I can truly control anyway.

In this quote, the theme of starting more conversations intersects with becoming more curious and maintaining self-awareness, as a progression where each one creates a path to the next.

One participant identified another area where she could start more conversations—with professional colleagues—which was also identified as a forum for new learning opportunities, another main theme. As evident in her quote below, this realization emerged as she spoke about this future goal during the interview, which subtly intersects with the importance of the interview.

It just leaves me wishing I had a forum for talking about these issues with my colleagues. And actually I do have a forum, called supervision, or staff meetings. And that that would be something I think I might like to do, since we all have it—with the exception of one of our colleagues—a common experience. ... That would be something that we could actually do, as we talk about clients, to spend a little time where there are some issues of diversity here that maybe didn't go attended to, or how do you deal with that? Or, I'd like to kind of make that a conversation that I have with my colleagues. So that I can be more mindful and not put it on the shelf. And learn from them, and be thinking about my clients in new ways.

Another participant also reported a goal indirectly related to starting more conversations in professional settings. She shared her desire to influence her college, as an advocate, to hire more people of color. This felt like a lofty goal that was “in her dreams.” Nevertheless, she firmly expressed her conviction that the college needed the “important welcome sign” of having a more diverse staff.

If almost the only exposure a person of color has to people on staff of color is that they are grounds people and housekeepers, and then all of the professional staff and most of the faculty are Caucasian, that sends a message that's incorrect. If the opportunity arose to hire new staff, this participant hoped the right candidate would be a person of color.

Seek learning opportunities. In contrast to the lack of prior training related to multiculturalism and diversity, participants envisioned themselves seeking new avenues

for learning in the future. Means of acquiring knowledge included literature and film, interpersonal experiences, and continued mindfulness.

One participant recalled a recent experience where she chose not to read a book that had to do with another culture. She noted that although she did not feel interest in it at the time, she usually becomes interested once she actually starts reading the book. She expressed “I have this new awareness ... that [it] would be a book I could read that would give me some expanded cultural perspective.” This also reflects intersections with investment and heightened awareness. She contemplated, “maybe I shouldn’t just dismiss these things about some other culture that doesn’t really interest me that much, because it would be a learning opportunity.” She stated “a more intentional plan to broaden my circle a little bit in terms of what I read, or movies, ... so that I’m learning in a broader context that will in some way translate probably into the counseling office as well.”

Another member shared a different way of seeking continued learning opportunities, which was part of her IDI feedback. Part of her plan “is to put myself deliberately into some more situations with people.” This intersected with her earlier reflection on a lack of current diversity:

I’m just not surrounded by as much diversity. So I’m going to have to look for it harder. To be a part of it.

Two participants, quoted in the second theme presented in this section, discussed directly how they would use mindfulness toward their future goals. A third participant also stated her intent to do so. She shared her belief that “if you’re visualizing what is happening then the pathway opens up.” This participant had specific goals related to

future professional development, including doing group work, workshops, and starting a blog. She shared that she does not see herself doing anything differently in terms of her intercultural development.

I don't see myself any different, as far as the diversity issue, because I feel like I've always been very interested and open and sensitive about diversity. And being open and aware of it is being aware of how much you don't know. Because you're dealing with a whole field that has formed a person and you don't know that field from the inside at all. So, I see myself as continuing to be open and interested in that.

This member had a regular mindfulness practice that she intended to continue, and implicit in her quote above is continued curiosity (i.e. be more curious) about herself and others and learning from this open curiosity.

Finally, one participant's responses did not fit with the main themes of this section. Since there are so few participants, and the goal of the study is to capture and convey the participant's experiences, her response is included here. She shared that she is at the end of her formal professional career, and that she sees herself doing volunteer work teaching adolescent girls about responsibility, accountability, and taking good care of themselves.

In this section, participants expressed their future goals. A general desire to be more curious translated into curiosity about themselves (maintain awareness) and new learning opportunities. Participants expressed intentions to continue to monitor and address reactions that could interfere with their clinical work, which flowed into another goal of having more conversations with clients, supervisors, colleagues, and others. For

two participants, it also meant reflecting on perceived awkwardness in raising the subject of diversity, and a desire to develop this skill. Future goals also included the new sense of investment in and openness to continued learning opportunities related to multiculturalism.

Chapter Summary

This chapter reported the main themes and subthemes that emerged from the interviews with study participants. The presentation of the findings was organized by the five research questions. An abundance of richly descriptive quotes was used to convey meanings and illuminate the essence in the language of the workshop members. The five themes presented under the first research question were: mindfulness activities, the IDI “gap,” the group experience, the powerful images, and shifts in perspective. The four themes presented under the second research question were: minimal formal training, investment, positive and negative past experiences, and student versus practitioner learning processes. The three themes presented under the third research question were: early programming, startling moments, and current lack of diversity. The two themes presented under the fourth research question were: applying the learned process to encounters and the importance of the interview. The four themes presented under the fifth research question were: be more curious, start more conversations, maintain self-awareness to address countertransference, and seek learning opportunities. There were numerous intersections between main themes and subthemes, many of which spanned across questions. A discussion of the study’s implications will be presented in Chapter V, which concludes the dissertation report. This chapter will also present additional considerations and recommendations for future research.

Chapter V

Discussion

The present phenomenological study sought to understand the lived experiences of participants who attended a one-day workshop, Mindful Multiculturalism. This workshop used mindfulness strategies as an approach to learning about one's worldview perspective and intercultural development. Developing multicultural competence is a core ethical requirement for counselors, and refining and strengthening multicultural counseling training is a continuing effort in counselor education. Around the time of the first introduction of multicultural counselor competencies in the 1980s, Jon Kabat-Zinn adapted Eastern religious philosophies for use in clinical practice, thereby establishing the now well-known Mindfulness Based Stress Reduction program. Since that time, the multiculturalism and mindfulness fields have grown, at different paces, and are both currently topics of great significance in counseling. Scholars have made meaningful connections between the identified outcomes of mindfulness and pertinent applications for use with clients, students, and practitioners. Absent from the research to date, however, is using mindfulness toward intercultural development and multicultural counseling training. It is my hope that the exploration of the experiences of the participants in this study provides insight into this innovative merger, and begins a conversation among counseling students, professionals, and scholars.

The results of the study were presented in great detail in the previous chapter. The purpose of the previous chapter, in the spirit of phenomenology, was to portray the essence of the experiences in a richly descriptive manner. To the extent possible, my positioning was bracketed to minimize bias and I presented the results in a format meant

to clearly reflect the research team's consensus on the themes while allowing the authentic voices of the participants to be heard. In this chapter, I will begin with a brief review the limitations of the study as an important reminder when considering the study results. Next, I will explore the themes as they relate to the greater context of the research study and the literature base from which the study draws. I offer my reflections and invite the readers to use their knowledge and experience to continue the intelligent conversation, as suggested by Guba and Lincoln (1981). Finally, this chapter will conclude with additional considerations and recommendations for future research.

Review of Limitations

As detailed in Chapter III, this study had a number of limitations. The small, nonrepresentative sample limits the generalizability of the results. My positioning as the primary researcher, workshop co-creator and presenter, and interviewer created numerous opportunities for personal bias to impact the research process. One coding team member had significant difficulty coding one of the interviews, and another coding team member reported initial difficulty coding an interview that she felt she was able to overcome. Data integrity measures taken to mediate these limitations are also detailed in Chapter III. In short, the small sample is common and appropriate for qualitative inquiry. I thoughtfully examined my position as the researcher and used bracketing, interview strategies, my research team, and an audit trail to mediate and contain bias. I also invited the consideration of the study within the greater context of constructivism and qualitative inquiry, specifically phenomenology, which allows for multiple perspectives and inclusion of the researcher's interest as a natural base from which the study develops.

However, it is necessary to keep the study limitations in mind as I discuss the possible implications, applications, and conclusions that can be drawn from these results.

Study Implications

Current Multicultural Counseling Training

One finding, although perhaps not representative of the entire counseling field, has important implications for multicultural counseling training (MCT). The majority of licensed participants in this study reported having little prior formal training related to multiculturalism and diversity. Some had not had any formal training since a graduate course taken years ago. Due to the continuing dramatic increase in diversity in the United States, this poses a threat to counselor efficacy and ethics if most practitioners are not engaging in any meaningful continuing professional development to enhance their multicultural competencies.

Even more alarming is the finding that past formal training was often neither effective nor memorable—or was memorable due to negative experiences. For example, it has been clearly identified that “shaming you to come clean,” (a past training experience described by one participant) is not an effective strategy in MCT. On the contrary, shame “often leads to personal distress, self-focus, and self-preoccupation” and “as shame experiences increase, empathic understanding decreases” (Parker & Schwartz, 2002, p. 314). This is especially pertinent for White trainees, due to the tendency for feelings of shame to increase with White identity development and advanced understanding of privilege and power. Overall, the study findings indicate a continued need for thoughtfully created and appropriately implemented professional training opportunities.

Reported barriers to investment in training highlight the need for ongoing and effective outreach efforts to licensed professionals. The perception that training was not needed was one identified barrier to investing time and resources into MCT. Once a need came into awareness, investment in training increased. For example, one participant spoke about not feeling invested in mandatory diversity training because she perceived there to be a lack of diversity in the clients she worked with at that time. This same participant, at the end of her interview, realized that White is an identity beyond “regular ol’ vanilla.” Operating out of awareness was her own need for racial identity development, and likely awareness about diversity issues beyond what she perceived at the time, which she generalized as White and Black. This finding highlights an important area for continued improvement of MCT: counseling students and licensed practitioners must be prompted to acknowledge and deeply consider their racial identity. Multicultural counseling competence increases as one’s racial and ethnic identity development gains sophistication (Delsignore et al., 2010; Middleton, Ergüner-Tekinalp, Williams, Stadler, & Dow, 2011), however multicultural counseling courses often focus on the cultural experiences of minorities (Carter, 2003). This finding reiterates the need for self-awareness and racial identity development in MCT. It also pertains to the difference of promoting first-order versus second-order change, a notion that will be discussed in the next section.

Mindful Multicultural Counseling Training

The results of this study provide preliminary support for the use of mindfulness as a useful strategy in MCT. Further, the findings provide preliminary support for the specific approach used in the Mindful Multiculturalism (MM) workshop. This section

will highlight the supportive findings for the use of mindfulness in MCT, which also correlate with the rationale for MM presented in Chapter II.

One important implication of the findings is that mindfulness practices not only broaden one's awareness of the here-and-now present, it also expands awareness of one's historical past. In the context of a multicultural workshop, becoming mindful primes one to explore early personal experiences that shape identity. Mindfulness activities can enlighten participants to recognize how early programming can lead to deeply rooted and powerful worldviews that are not easily accessible. Such expanded awareness can enhance a therapist's ability to recognize and address countertransference issues that can impair one's effectiveness with clients. The approach of using mindfulness strategies while viewing diverse images was successful in bringing into awareness deep aspects of the self-experience as it encountered difference. This finding reiterates the importance of understanding one's own worldview (Carter, 2003) and the need for ongoing self-exploration and pursuit of a nonracist identity.

Further, the use of mindfulness enhanced the sense of safety via a focus on an accepting, nonjudgmental approach. The mindfulness process provided an opportunity for participants to embrace this stance of nonjudgmental acceptance of themselves, which in turn created a safe inner haven for embracing others from this welcoming perspective. The effectiveness of mindfulness in regulating affect and managing negative emotions supported the sense of safety for participants as they encountered potentially distressing emotions and thoughts in themselves and with others in the group. An example of this dynamic can be seen in the participant who recalled her discomfort and nervousness during an intense conversation during the workshop, and how being "extra-aware from

the workshop” helped her to reassure and calm herself in that moment. As noted in Chapter II, increased awareness of negative emotions can be challenging to the extent that it amplifies defensiveness and resistance to learning (Buckley & Foldy, 2010; Reynolds, 2011). Hearing other’s biases and attitudes can also lead to disillusionment and disappointment (Sammons & Speight, 2008). Therefore, mindfulness activities, in addition to expanding awareness, can be used to effectively regulate emotions stirred during MCT that could otherwise pose as barriers to learning and growth.

It is important to keep in mind that the group dynamics in this study were influenced by pre-existing relationships among members that were primarily characterized by mutual respect and care. One member compared the workshop group to conference presentations, describing the workshop as an intimate setting with more connectedness than if it were a large conference room with strangers. Another member, after describing the workshop as “very safe,” went on to speculate about possible differences in other settings. She indirectly advised caution and thoughtfulness in future presentations with the general public to protect attendees from so-called damage potential. Indeed, another important implication of this study’s findings is that multicultural competency educators and trainers must carefully consider how to establish and maintain group safety in all possible contexts: the classroom, conference presentation, professional development workshop, and other public settings. This reinforces the identified need in MCT for skilled and ethical facilitators. Development of racial identity and intercultural sensitivity can be a challenging and painful experience for some. It is also a developmental process, meaning learners will be in different stages at different times, and consequently have different needs. While there is power in experiential and group

learning, adequate safety must also be established. This principle resonates with the importance of offering a balance of challenge and support. Educators and trainers can embody a mindful approach—one that is open, curious, nonjudgmental, and flexible—as a way of creating a healthy learning environment while modeling the learning process. Mindfulness as a MCC skill will be discussed in greater detail below.

It is also very important to consider the distinctly different experiences that qualitative research is able to identify. One group member did not share the same sense of safety due to social anxiety. Interestingly, mindfulness has been shown to significantly predict low levels of social anxiety (Rasmussen & Pidgeon, 2010). The non-evaluative approach to one's self can reduce negative self-appraisals and promote self-acceptance. Reduced social comparisons and negative self-appraisals can increase self-esteem. The positive effect of mindfulness on self-esteem enhanced the effect of high levels of mindfulness on reducing social anxiety (Rasmussen & Pidgeon, 2010). However, for this participant, the one-on-one interview was experienced as a much safer atmosphere for open and deep self-exploration.

It appears that the heightened awareness, nonjudgmental approach, and group dynamics worked in conjunction with the “powerful images” to prompt shifts in perspective. This combination of factors resulted in willingness to, as one participant described it, “take a little harder look” at her strong reactions and “want to see things from another perspective.” As previously established, awareness can assist clinicians in challenging their own ethnocentrism and help clinicians empathize with diverse clients (Buckley & Foldy, 2010). Self-examination and exploration of intercultural dynamics leading to a transformation in worldview perspective reflects second order change

(Pernell-Arnold, Finley, Sands, Bourjolly, & Stanhope, 2012). In contrast, knowledge acquisition is a first order change. Certainly, learning about the culture and experiences of minority and marginalized populations can offer valuable information and insights. The danger lies in solely having that type of training; maintaining a focus on culturally different others neglects the significance of one's own identity and how it is woven into the sociocultural system. Several descriptions of past negative training experiences and outcomes included in Chapter IV were reflective of first-order change: knowledge was incorporated into the existing system, and applied by the rules of that system. On the other hand, shifts in paradigms reflect second-order change, in that new perspectives extend beyond the current system and create opportunities to change the system itself.

It is critical for counselors to have opportunities to explore one's multifaceted identity as it relates and intersects with the identities of others, all from an empathic framework that invites multiple perspectives. It reminds me of the essential social justice question, "Whose voice is not heard?" The two participants who identified the marginalization of other groups as an unintended outcome of content-specific training found it refreshing that this was not their experience in the workshop. This supports the presupposition that the format of the MM workshop encompasses intersecting identities and adheres to the broadest definition of multiculturalism and diversity. Multiculturalism is subtle and complex, yet MCT—as discussed in Chapter II—often focuses on cultural minorities. Scholars have called for more nuanced and multidimensional discussions of multiculturalism in learning environments, with greater emphasis on racial identity development and understanding one's own worldview. Such self-awareness is a critical

piece of multicultural counselor competence (MCC), and Chao (2012) deepened the nature of this needed awareness when she described it as heartfelt.

Responses in the interviews indicated that participants continued to use the learned *process* from the workshop (i.e. second-order change). Participants also spoke about future use of *content*—various mindfulness activities with clients—but the notable learning outcome in the time between the workshop and the interview was a learned process. This process is the application of mindfulness principles to welcome into awareness all of one’s reactions to difference and to use that awareness to explore and enhance intercultural sensitivity. As presented in Chapter II, in a safe, mindful, and heartfelt MCT, the ultimate goal is to nurture the lifelong, never-ending beginner’s mind of wonder, curiosity, and openness to difference.

This finding also contributes to the conversation in MCC about acquiring specific skills versus a philosophical orientation (Carter, 2003). There is consensus that racial identity development is crucial to developing MCC. Some argue that “self-exploration and integration [is] the path to racial-cultural competence” (Carter, 2003, p. 22) rather than a unique skill set that seems to elude educators, based on the reported lack of skill-development noted in course syllabi (Priester et al., 2008). In this study, most of the participants described a philosophical orientation to multicultural counseling with no mention of specific techniques. Rather, one participant explicitly stated multicultural counseling is not “techniquey.” Granted, the workshop focus was on a process rather than teaching specific content-related skills. It is still notable that participants expressed discomfort with past content-specific learning, comfort with an open and inquisitive stance, and related this stance to perceived MCC. Stated plainly, the learned

multicultural counseling “technique,” so to speak, was mindfulness. Considering all of these outcomes about the learned process, I recommend future MCT to incorporate the skill of mindful multiculturalism to enhance crucial aspects of MCC: self-awareness, exploration of personal bias, and pursuit of a nonracist identity (Delsignore et al., 2010).

I also offer the learned process finding as preliminary support for this approach as a means for life-long learning. Participants ranging in age, educational background, personal experiences, and years of professional experience were all able to identify aspects of their self-experience pertinent to their intercultural development. In addition, the learned process they reported following the workshop appears to have the capacity to continue to “meet them where they are” developmentally, as they continue to discover, consider, and resolve aspects of their identity and how they respond to difference. Certainly these findings are preliminary and long-term follow-up research is required for further investigation of this proposed finding.

Future Multicultural Counseling Training

Educators may glean insights from further reflection on the student versus practitioner learning process theme. Not only did licensed practitioners connect information to clients during the interview, a few of them specifically reported using the immediate therapeutic context as a lens through which they filtered information during the workshop. The student participant, on the other hand, spoke about future possible clients and mentioned a lack of experiences thus far with diverse clients. One participant clearly articulated this theme when she described the learning process during her graduate studies as more of a “generalized process” about herself and other cultures, compared to the “immediate therapeutic context” she uses now. Although this was a notable

distinction in the current study, it is important to keep in mind that the study had seven participants total and only one was a student. Nonetheless, it is worth considering how the immediate therapeutic context impacts continuing education for licensed clinicians, and conversely, how the lack of this context impacts student learning. For example, in what ways could a seasoned professional benefit from being encouraged to adopt a “beginner’s mind,” and expand their therapeutic context beyond preconceived client encounters? Another potential connection is the selection and use of case studies with counseling students to provide a therapeutic context to which they can apply new material.

The importance of the interview theme also provides helpful takeaways for future training. This theme is congruent with prior accounts of the meaningful interactions that transpire during qualitative interviewing. The collaborative and interpretive nature of phenomenological interviewing provides an opportunity for participants to clarify their thoughts and experiences (Merriam, 2009). Often, participants become invested in the research and begin to care about the topic under study (van Manen, 1990). Indeed, in this study, the follow-up individual interviews provided much more than merely an opportunity to collect data. The participants used it in a variety of ways that enriched and consolidated their lessons learned. It provided an opportunity for participants to review their training experience, to share how they have been applying their training to their work with clients and colleagues, to consolidate their own discoveries by putting them into a narrative form, and to explore even deeper in a one-to-one setting.

The power of the qualitative interview extends to the researcher as well as the participants. One way this manifested was the positive impact on the coding team

members. They shared with me their interest in reading the interviews, and two remarked at how their self-reflectiveness and attentiveness to diversity issues was sparked by reading the interviews and engaging in the research team discussions. Another way this dynamic manifested was through the depth of individual feedback provided, illuminating important differences in experiences that could have been lost in quantification by numbers. From the participant who described her discomfort sharing in groups, and who used the interview to share in a deeply personal and self-reflective way, comes the lesson that a “psychologically safe environment” is a continuum. It is an important reminder that facilitators can aim to provide a safe setting, and although most group members may perceive it as safe, others may not share that perception and limit their engagement.

I also wish to highlight an important consideration regarding the participant who, prior to the interview, had not considered her own racial identity. Earlier in this chapter, I offered this as a reflection of a growth area in MCT to ensure students and practitioners all begin the process of racial identity development. However, had it not been for the interview, the outcome would have been the same after the MM workshop: this participant would have concluded another MCT without recognition of her racial identity. It was a result of the open-ended and collaborative discussion that a different outcome emerged.

Each of the lessons learned from participants for whom the follow-up interview was an important part of their learning and growth process, motivates me to include a follow-up in some capacity in future workshops. This level of attention to learners may not always be practical, for example following conference presentations, but it is a standard to aim for when possible. Rather than seek a one-size fits-all training, the

theoretical underpinnings of this study support multiple perspectives stemming from differing experiences, and this feedback allows future interventions to be modified and flexible in order to maximize learning and growth for the diverse learners who participate. This is also congruent with the identified need to meet learners where they are developmentally.

Finally, findings from this study are relevant to the four MCT principles proposed by Sue (2001), which were discussed in Chapter II. First, the White clinicians in this study all noted the lack of diverse individuals in their personal lives, naming student clients as the most diverse persons they encounter. A strategy in MCT, and an important piece of maintaining MCC, is exposure to strong and healthy people from culturally different backgrounds (Sue, 2001). This is needed to acquire and maintain a balanced perspective of those cultural groups. Sue (2001) also promoted learning from a variety of sources serves as a validity check for one's beliefs and assumptions, gaining experiential understanding of the realities of other culture groups as an essential supplement to fact-based conceptualizations, and maintaining an alert lookout for ways bias manifests in one's self and in others. Here I want to offer an observation from one interview that reiterates the need the three learning strategies. Toward the end of her interview, one participant described her gratification at the choice she made during the workshop to do part of the mindfulness walk outdoors, in spite of the chilly temperature. She commented that she often tells students to go outside for exercise and fresh air, and how her experience during the mindfulness walking meditation reaffirmed what she believes. In other words, this participant described a feedback loop in which her beliefs (that are based in her own perspective) are perpetually reaffirmed by her personal experience (that

are, again, based in her perspective). This same participant, early in her interview, remarked “I am not a particularly intuitive person, but I trust when something pops in my head.” When considering the theme of how strong, deep, and out of awareness early programming can function, it highlights the continued need to look for biases via self-exploration, gathering information from a range of sources, and experiential exposure to difference. My recommendation is that educators continue to make these learning strategies explicit and offer them as reminders to licensed clinicians that development of MCC is, as the participants in this study noted, a work in (perpetual) progress. This connects to the earlier recommendation made for ongoing outreach efforts to increase investment in MCT.

In the vein of offering reminders of avenues for continued development, and encouraging continued investment in engaging in and refining MCT, I offer this final reflection. In one of the few studies of White mental health practitioners, participants demonstrated awareness of how beliefs, attitudes, and heritage impacted psychological processes, but had limited ability to identify MCC growth areas (Delsignore et al., 2010). Most of the participants in the present study readily shared their future goals for continued MCC. The identified goals were to be more curious, start more conversations, maintain self-awareness to address countertransference, and seek learning opportunities. These themes correlate with important aspects of MCC pertinent to White counselors: persistent efforts to understand themselves as racial beings, proactively seek a nonracist identity, seek positive and meaningful experiences that shape beliefs and attitudes about diverse individuals (Delsignore et al., 2010), and be able to talk with clients about diversity, including power imbalances (Hayes, 2008). In addition, congruent with the

effective strategy in MCT of exposure to diverse persons (Chao, 2012; Malott, 2010), one participant identified the need to deliberately seek out interactions with diverse individuals.

Additional Considerations

It does not escape my attention that in addition to all participants identifying as White women, the research team is also comprised of White, heterosexual, partnered, able-bodied, graduate-educated women. The dissertation committee includes two White, able-bodied, heterosexual women and, perhaps most ironically, is chaired by a White, able-bodied, heterosexual, partnered male. Although this study meets a reported need of research on White licensed mental health clinicians, for a study with a significant focus on diversity and multicultural counseling training, there is a very notable lack of diversity in both participants and researchers. I present this as a consideration for the lens through which this study was conducted as well as a call for future research with the infusion of diversity that is needed in the greater scholarly literature and ethically required in counselor education.

A consideration that emerged during data analysis is the question of ethical obligation to seek consultation to determine any necessary action based on information revealed during a workshop such as Mindful Multiculturalism. If workshop attendees were to inadvertently share that they were engaging in unethical practices, or were to reveal information that indicates they are unfit to see clients, what is the ethical obligation of the workshop presenter? This question is raised particularly for situations where training is not part of a research study conducted with the oversight of an IRB and with the inclusion of an informed consent. One potential response would be to approach

the attendee and share your experience in a direct, open, nonjudgmental, and curious manner. The goal would be to maintain a mindful perspective and create a safe haven for exploring concerns, while adhering to ACA ethical guidelines.

In Chapter II, I noted that the MM workshop can be adapted to include multisensory stimuli related to diversity. For example, my colleague and I have discussed potential future options of including food, scents, and audio and video recordings of various cultures, languages, and dialects. I was reminded of this as one participant in this study shared about her sensitivity to ESL and communication issues faced by non-native English speakers and/or people with accents. In the future, there are certainly many other important intersections of identities, multicultural stimuli, and levels of body awareness that can be more fully explored using multisensory stimuli.

Another consideration related to the stimuli used in the workshop—the visual images—pertains to the critique of using films for intercultural education. As noted in Chapter II, one critique is the assertion that people who do not want to engage in the material will either ignore it or project their own worldview. In other words, they may filter and interpret the film through their own worldview rather than allowing the narrative being presented to challenge their beliefs. I suggested that this is a likely pitfall for many forms of intercultural education—since our worldview is by definition a filter—and posited that the use of the IDI feedback in the workshop could mediate this concern. As previously stated in this chapter, mindfulness practices enable us to expand our awareness of our worldview and nonjudgmentally explore it, so incorporating a mindful approach to viewing the images helps to mediate this concern. With regard to the IDI feedback, my hope was that by giving the participants a developmental framework for

their worldview perspective, they could engage in the Mindful Multiculturalism images activity with that additional metalevel of awareness. The IDI “gap” clearly made an impression on participants; however, I am not convinced that learning about their worldview perspective achieved the desired level of attentiveness or consideration when it came to the images activity. A complicating factor in this result that is important to keep in mind is that four of the participants had taken the IDI a few years ago. In future workshops, it may be useful to include specific prompts for people to bring into awareness their IDI feedback as they are simultaneously aware of the thoughts and feelings that emerge as they encounter different stimuli. Prompts that connect the IDI feedback to the experiential activities could also be integrated into the private, written processing immediately following the images activity. Another possibility is that the IDI feedback served a purpose that was more useful for some participants than others, and that may be the extent of it. Certainly there is more reflection to be done on how best to utilize the IDI feedback.

Directions for Future Research

This is the first research study investigating the use of mindfulness techniques in multicultural counseling training. As noted in Chapter III, this first generation study is meant to be descriptive of the phenomenon, as that must be initially established and then efficacy studies may follow. There is a wide range of avenues for future research, from exploration of brief mindfulness activities in MCT versus longer interventions woven into graduate courses. Honing in on the use of mindfulness in establishing a safe learning environment seems to be a critical piece. This also quickly segues into the learned process applications: mindfulness as a proposed MCT technique and MCC skill.

One promising avenue of research involves the important distinction between mindfulness activities, which are experiential learning exercises in a training program, and mindfulness practices, which are the day-to-day habits that counselors can use in their personal and professional lives. A major focus of this current study was on the lived experience of participants in a multicultural workshop that highlighted mindfulness activities. Extending the follow-up to explore the long-term lived experiences of counselors using mindfulness practices to enhance their multicultural competencies may offer new insights with implications for MCT.

Another important direction for future research would be to study the application of mindfulness to the training of trainers. Doctoral-level counselor education programs, for example, offer advanced courses in multicultural counseling with the expectation that these doctoral students will be the trainers and educators of the future counselors who will be offering their services to increasingly diverse clients. How might mindfulness exercises inspire these individuals to offer more inviting, accepting, and process-oriented MCT?

Finally, I wish to invite the readers to take what speaks to them and use it as a platform for further exploration. Just as participants had not considered applying mindfulness to multiculturalism—an example of how we all often compartmentalize what we know—I wonder what an etic perspective can glean from this study that my emic stance does not yet see.

Conclusion

This phenomenological study sought to understand the lived experiences of individuals who attended a one-day workshop on Mindful Multiculturalism, and related

personal and professional experiences of multiculturalism and diversity. The qualitative inquiry allowed for rich description of the participants' experiences, including levels of nuance that would not be accessible with a quantitative approach. The complex and intersecting themes comprising the essence of the experience garnered support for the continued use and future research of mindfulness in multicultural counseling training. There is an undeniable need for continued emphasis on offering, improving, and refining MCT. As cultures continue to intersect and combine, MCT must also gain sophistication so that impactful, multidimensional, and developmentally appropriate training is readily available for counseling professionals.

Douglass (2011) wrote about the use of yoga with clients in a residential treatment program for disordered eating. Douglass offered this reflection on the use of yoga as a mindfulness practice; a reflection that resonates strongly with the premise of this study.

Perhaps most importantly, yoga has no answers, but is a method of inquiry.

Thinking through the body may help the individual stay grounded in the present moment, and listen to the body, even when what needs to be heard is deeply disconsolate. Yoga's philosophy reminds me that I do not need to solve every conflict, but to create a context, a holding container, in which conflicting ideas, positions, and people are invited to play, to not know, and to imagine new ways of being together in the world. (p. 93)

Mindfulness practices may offer the very holding container needed to safely and bravely explore the subtle, complex, challenging, and beautiful web of multiculturalism and diversity. My hope is that this continued exploration, with ourselves and our students,

invites all voices, welcomes all perspectives, and—with the wonder and curiosity of the beginner's mind—encourages *being with* each other in caring and collaborative ways.

Appendix A Workshop GuideTM



Mindful MulticulturalismTM: Reflective Exploration of Intercultural Development

Prior to the workshop, participants complete the online Intercultural Development Inventory (IDI). Inventory feedback is compiled and prepared by Greg Czyszczon, LPC, qualified IDI administrator.

9:00 – 9:30: General Introduction and Welcome

The workshop co-facilitators introduce themselves. Each group member is invited to introduce themselves and share their level of interest and experience in mindfulness.

The following quote is projected on the powerpoint during the introductions: Educator Ross states that the body "...has been absorbing lessons we weren't even aware we were being taught. Responding in ways direct and obvious and hidden and recondite, it has shown itself as a product... few were aware was being produced." (Douglass, 2011)

9:30 – 11:00: Introduction to Mindfulness, led by Rebecca Heselmeyer, LPC

The introduction to mindfulness begins with a didactic format presentation that includes the definition of mindfulness in the counseling literature, a brief history of mindfulness, and an overview of the literature on mindfulness in counseling. Emphasized during this portion of the presentation are the goals of mindfulness: to increase moment-by-moment nonjudgmental awareness of bodily sensations, thoughts, and feelings; to cultivate acceptance of various experiences which are viewed as passing events in the mind (meta-cognitive perspective); and to nourish the mind and body as opposed to "fixing something that is wrong." Mentioned are the multitude of multi-sensory ways of engaging in mindfulness practice, including breathing, lying, sitting, walking, eating, yoga, ambient sounds, guided or unguided meditations, and other internal and external sensations.

Next, the group is invited to participate in an introductory mindfulness activity. The first basic mindfulness exercise is to allow a piece of candy to dissolve in the mouth while focusing on the experience. Participants select a piece of candy; multiple flavor options are provided as well as sugar-free options. Participants are instructed to allow the candy to dissolve in their mouth, while paying attention as a nonjudgmental observer to the totality of their internal and external experience, including thoughts and reactions in their body. Participants are reminded that when they notice their mind has wandered, they can nonjudgmentally acknowledge that their mind has wandered and then gently redirect themselves back to the present moment and stimulus. This activity is then done quietly until all participants have completely dissolved the candy. The group is then invited to share about and reflect on the activity. A ten minute break follows this activity.

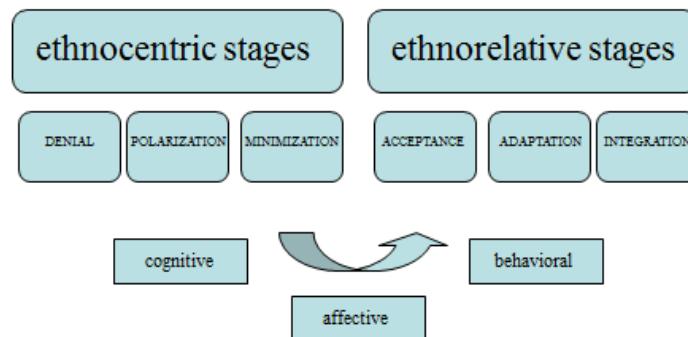
After the break, the group is invited to participate in a second basic mindfulness activity of which the focus is on breathing. Instructions are provided prior to the activity, informing participants to focus on their breathing while being a nonjudgmental observer of the totality of their internal and external experience, including thoughts and reactions in their body. Participants are reminded that when they notice their mind has wandered, they can nonjudgmentally acknowledge that their mind has wandered and then gently redirect themselves back to the present moment and stimulus. The breathing activity begins with Ms. Heselmeyer inviting the participants to get in a comfortable position in their chairs, close their eyes, and begin to breathe in a way that is comfortable for them. Participants are gently encouraged to slow their breathing by noticing their experience as their lungs fill completely with air and then fully expel the air. With a soft voice, Ms. Heselmeyer continues to offer prompts about attentiveness to the entirety of their experience while breathing, and gently noticing and nonjudgmentally redirecting any wandering thoughts back to their breath. Prompts are gradually spaced out so that the activity begins as a guided activity and concludes unguided. The total activity last approximately five to seven minutes. The group is then invited to share about and reflect on the activity.

This portion of the workshop concludes with a brief review of the rationale for applying mindfulness to multicultural learning and intercultural development. Key points are: our bodies store learned experience in different ways that can be accessed through multisensory activities and mindful awareness; mindfulness has been shown to enhance affect regulation which can be a benefit when encountering difficult thoughts and emotions; this approach offers a heightened awareness of our filter through which we experience difference (“meta” perspective); the compassion and lack of judgment inherent in the mindful approach creates an opportunity to encounter aspects of our self-experience in a way that is similar to a healing and growth-promoting therapeutic encounter with clients; and this approach can perpetually “meet us where we are.”

11:00-12:00: Developmental Model of Intercultural Sensitivity and the Intercultural Development Inventory, led by Greg Czyszczon, LPC

This didactic portion of the workshop reviews the Developmental Model of Intercultural Sensitivity (DMIS) and the Intercultural Development Inventory (IDI). The DMIS is a cognitive model developed by Milton Bennett that describes one’s worldview (or mindset) regarding cultural difference. The IDI measures one’s worldview on the DMIS, also described as one’s primary orientation toward cultural difference.

The Developmental Model of Intercultural Sensitivity



Each of the six primary orientations are defined and described, including sample quotes of what learners at each stage may say. The information and quotations presented are taken from training materials provided to qualified administrators. Key concepts emphasized during this portion of the workshop are that all participants have “soaked up” messages about his/her own culture, other cultures, and the phenomenon of cultural difference, and a worldview is neither better nor worse. If, however, one’s goal is cultural competence, ethnorelative worldviews have greater potential to generate culturally competent behavior than ethnocentric ones. Therefore, our focus is on identifying an individual’s primary orientation in order to know how best to challenge and support the individual to become more culturally competent. Such concepts are emphasized in order to invite participants into a mindful space of non-judgment, recognizing that an individual’s worldview is a product of both implicit and explicit socialization processes.

12:00-1:00 Working Lunch

Participants privately review their individual IDI feedback over lunch. Participants are encouraged to use mindfulness (a mindful approach) as they review their feedback.

1:00 – 2:00: Multisensory Mindfulness Activities and Individual IDI Review

Following lunch, Ms. Heselmeyer leads the group in a series of multisensory mindfulness activities, beginning with a guided progressive muscle relaxation, meditating on a burning scented candle, listening to ambient music (portions of one slow tempo and one medium tempo song), an unstructured walking meditation, and concluding with quiet reflection on their IDI results. Each activity lasts approximately ten minutes, and participants are instructed to take a break if needed. As participants are guided through these activities, they individually step out, one by one, to meet privately with Mr. Czyszczon to discuss their IDI feedback, and then rejoin the group and the mindfulness activities. This portion of the workshop concludes with all participants present for the final mindfulness activity (quiet reflection on their IDI results) to retain an attentive,

mindful state and to bring the lens through which they experience different into their conscious awareness.

2:00 – 3:00: Mindful Multiculturalism (Applied Learning Activity) – Round 1

For the culminating experiential activity, participants are encouraged to use a mindful approach as they hold their attention to a series of diverse images spanning numerous representations and intersections of identities. The group is advised that at the conclusion of this activity they will have an opportunity to privately reflect on their experience through writing, followed by an opportunity for group processing of the activity. The prompt is again given for participants to become a nonjudgmental observer of the totality of their internal and external experience, including thoughts and reactions in their body. When they notice their mind has wandered, they can nonjudgmentally acknowledge that their mind has wandered and then gently redirect themselves back to the present moment and stimulus.

A series of 12 images are projected one at a time on powerpoint slides. Each image is kept on the screen for 90 seconds. The group progresses silently through the images, which conclude with the slide simply reading “Round 1 Process.” Participants are given approximately five minutes, or the time when everyone has stopped writing, to quietly write about their experience. Participants are then invited to verbally reflect, as a group on their experiences. Ms. Heselmeyer and Mr. Czyszczon co-facilitated the group process.

3:00 – 4:00: Mindful Multiculturalism (Applied Learning Activity) – Round 2

The second round of the culminating experiential activity is conducted the same way as the first round, with the difference being that the series of twelve images are different images as were presented in the first round.

4:00 – 4:30: Concluding Remarks

The workshop concludes with an opportunity for the presenters and participants to offer general concluding remarks and for questions. Finally, participants are invited to complete an evaluation and feedback form.

**This agenda details the version of the Mindful Multiculturalism™ Workshop presented to the attendees who became participants in this dissertation study. The workshop has been presented in modified formats, with planned future additions and modifications to include multisensory stimuli in the Mindful Multiculturalism™ activity. The Intercultural Development Inventory is a stand-alone assessment tool that is used as part of this workshop.*

Appendix B

Interview Guide

Thank you for agreeing to meet with me today, and contributing to my research study. I have a series of questions related to your experiences in the Mindful Multiculturalism workshop. From here on I will refer to it simply as “the workshop.” First, please state your name, age, type of license, and how long you have been licensed. (Response time.) Thank you.

Two weeks ago we shared a day together. We practiced mindfulness activities, talked about the Developmental Model of Intercultural Sensitivity and you received your results on the Intercultural Development Inventory. We used mindfulness strategies as we looked at diverse images. What are some of the memorable experiences you had that day?

Tell me about your experiences in past training, professional development, and conference presentations related to multiculturalism and diversity.

Tell me about personal experiences that are coming to mind during our discussion of multiculturalism and diversity.

We started our conversation talking about the day we shared two weeks ago. Tell me about your experiences since then, even up to now.

Given all that you have shared with me today, what experiences do you envision for yourself in the future as a person who counsels diverse clients?

Finally, is there anything else that you would like to share with me to better understand your experience?

Thank you very much for participating in this study. You will have the opportunity to review aggregate analysis from the interviews and provide feedback on its accuracy. What email address may I use to provide you with this follow-up information?

Email address: _____

Appendix C
Consent to Participate in Research

Identification of Investigators and Purpose of Research

You are being asked to participate in a research study conducted by Rebecca Heselmeyer from James Madison University, under the supervision of Dr. Lennis Echterling. The purpose of the study is to understand trainee's experiences in Mindful Multiculturalism workshop. I am conducting this research in partial fulfillment of the requirements for the Ph.D. in Counseling and Supervision at James Madison University, and to make a contribution to my field of study.

Research Procedures

Should you decide to participate in this research study, you will be asked to sign this consent form once all your questions have been answered to your satisfaction.

Participating in this research study consists of engaging in a 60- to 90-minute individual face-to-face interview about 15 days following the workshop. In the interview, you will be asked questions related to your experience of the Mindful Multiculturalism workshop. This interview will be digitally audio recorded with your permission and transcribed by a paid transcriptionist who has been trained to respect confidentiality and to follow ethical practices. Participants may be invited to participate in follow-up interviews, and/or be sent an aggregate analysis of the interviews to comment on their accuracy. I will make changes to the analysis, based upon participant feedback. A summary of the results will be made available upon your request.

Time Required

Participation in this study will require your participation in an interview lasting approximately 60 to 90 minutes.

Risks

There are no perceived risks to your participation in this study. That is, no risks beyond the risks associated with everyday life.

Benefits

The potential benefits to you for participating in this research are a greater awareness of your learning experiences related to multiculturalism and diversity, and a deeper recognition of your own process of intercultural development. Also, the indirect benefits are to be provided with the opportunity to share your voice on the Mindful Multiculturalism workshop experience.

Confidentiality

No personal identifying information about any participant will be released. Your identity will not be disclosed. Pseudonyms will be used in place of participant names, and no identifying information including job title will be attached to the pseudonym. The recording and transcript of the interviews will be stored in a locked cabinet in the investigator's home office. Upon completion of the study, all information that matches up individual respondents with their answers, including digital audio files and participant lists, will be destroyed.

The researcher reserves the right to use and publish non-identifiable data. While individual responses are confidential, aggregate data will be presented regarding generalizations about the responses as a whole. Quotes from the transcript may be used in the formal report to demonstrate themes. Any quotes used in the report will be attributed to pseudonyms, and not contain any identifying information.

Participation and Withdrawal

Your participation is entirely voluntary. You are free to choose to not participate. Should you choose to participate, you can withdraw at any time without consequences of any kind.

Questions about the Study

If you have any questions or concerns during the time of your participation in the study, or after its completion, or would like to receive a copy of the final aggregate results, please contact:

Researcher:	Academic Advisor:	Institutional Review Board:
Rebecca Heselmeyer	Dr. Lennis Echterling	Dr. David Cockley
James Madison University	James Madison University	James Madison University
(540) 478-2589	(540) 568-6522	(540) 568-2834
heselmrj@jmu.edu	echterlg@jmu.edu	cocklede@jmu.edu

Giving of Consent

I have read this consent form and I understand what is being requested of me as a participant in this study. I freely consent to participate. I have been satisfactory answers to my questions. The researcher provided me with a copy of this form. I certify that I am at least 18 years of age.

☐ I give consent to be audio taped during my interview. _____ (initials)

----- Name of Participant (printed)	----- Name of Participant (signed)	----- Date
----- Name of Researcher (printed)	----- Name of Researcher (signed)	----- Date

Appendix D

Coding Team Memo for Bracketing

As the primary researcher in a study about multicultural counseling training and competence, consideration of the researcher's level of multicultural competence and intercultural development is relevant and warranted. I have traveled to thirteen foreign countries as well as throughout the United States, taken two graduate classes on multiculturalism, gone on two service-learning trips (three weeks in the Dominican Republic and six weeks in Sri Lanka and India), participated in an Intergroup Dialogue on race, trained as an Intergroup dialogue co-facilitator, and co-led two graduate student dialogue groups on race. In 2009, I completed the IDI v.2 and received verbal and written feedback from Greg Czynszon, L.P.C. and qualified IDI administrator. My developmental intercultural sensitivity (DS) is in the Acceptance/Adaptation range, indicating that the instrument finds that I have a wide capacity for intercultural competence. My perceived intercultural sensitivity (PS) is higher in the Acceptance/Adaptation range, signifying that I see myself as slightly more developed than the instrument finds me. However, the difference between my DS and PS is small, indicating that I have a fairly good sense of myself and my worldview regarding cultural differences. All of the subscales in my profile are in the resolved range meaning that I do not have what the IDI would identify as trailing issues in any of the subscales. My ability to shift my frame of reference cognitively, referred to as "cognitive empathy," is developed, and it is slightly ahead of my behavioral code-shifting. This means that I am likely to attempt to understand before acting.

Appendix E
IRB Approval

From: Tillman, Carrie Elizabeth - tillmace
Sent: Friday, March 07, 2014 12:05 PM
To: Heselmeyer, Rebecca J - heselmrj
Cc: Echterling, Lennis G - echterlg
Subject: IRB- Protocol Approval

Dear Rebecca,

I want to let you know that your IRB protocol entitled, “*Using Mindfulness to Explore Worldview Perspective and Intercultural Development*” has been approved for you to begin your study. The signed action of the board form, approval memo, and close-out form will be sent to you and your advisor via campus mail. Your protocol has been assigned No. 14-0381. Thank you again for working with us to get your protocol approved.

As a condition of the IRB approval, your protocol is subject to annual review. Therefore, you are required to complete a Close-Out form before your project end date. You *must* complete the close-out form unless you intend to continue the project for another year. An electronic copy of the close-out form can be found on the Office of Research Integrity web site at the following URL: <http://www.jmu.edu/researchintegrity/irb/forms/index.shtml>.

If you wish to continue your study past the approved project end date, you must submit an Extension Request Form indicating an extension request, along with supporting information. Although the IRB office sends reminders, it is ultimately **your responsibility** to submit the continuing review report in a timely fashion to ensure there is no lapse in IRB approval.

If you have any questions, please do not hesitate to contact me.

Best Wishes,
Carrie

Carrie Tillman
 Administrative Assistant
 Office of Research Integrity
 601 University Boulevard
 Blue Ridge Hall
 Third Floor, Room # 344
 MSC 5738
 Harrisonburg, VA 22807
 Phone: (540) 568-7025
 Fax: (540) 568-6409

Appendix F

IRB Addendum Approval

From: Tillman, Carrie Elizabeth - tillmace
Sent: Friday, March 21, 2014 11:12 AM
To: Heselmeyer, Rebecca J - heselmrj
Cc: Echterling, Lennis G - echterlg
Subject: IRB- Addendum Approval (Protocol # 14-0381)

Dear Rebecca,

I want to let you know that the addendum request for your IRB protocol entitled, "*Using Mindfulness to Explore Worldview Perspective and Intercultural Development*" has been approved.

Your Close-Out Form must be submitted within **30 days** of the project end date. If you wish to continue your study past the approved project end date, you must submit an Extension Request Form indicating an extension request, along with supporting information. Although the IRB office sends reminders, it is ultimately **your responsibility** to submit the continuing review report in a timely fashion to ensure there is no lapse in IRB approval.

Thank you again for working with us to get your protocol addendum approved. We look forward to receiving your project close-out form upon completion of your study.

Best Wishes,
 Carrie

Carrie Tillman
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